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Our Society and its Prospects.

More than three months of the second year of the existence of our American and Foreign Christian Union have now passed away, and we would record, with gratitude to God, that we have been much encouraged by the liberality of our friends. The Society is evidently gaining ground in the affections of the Churches which are disposed to coöperate with us.

But we have to say to our readers that the plans and engagements of the Board for the present year will demand a very generous and greatly augmented support. They have appropriated to France, Belgium, Italy, Ireland, Canada, St. Domingo, and South America, a much larger sum than they gave last year; whilst the appropriations to the work in our own country are still greater. And it will require all the help our friends can give us to enable us to fulfil all these engagements. We beg our readers to think of this, and to render us promptly the aid which may be in their power.

The number of our laborers in the Home Field is nearly *forty*—Irish, German, French, Portuguese, Spanish, and Italian. If we had the means, we should be most happy to have a hundred missionaries—more than half of whom ought to be Irish—in these United States. Shall we not have the means?

Ireland, and the true sources of her misery and degradation.

One of our missionaries, who labors in the northern part of the State of New-York, has sent us the following account of a conversation, or discourse rather, which he recently held with an intelligent Romanist, who lives in one of the places which are the scene of his efforts in behalf of the Society. As the production of a man of nothing more than a good plain education, but who possesses a mind richly stored with the Sacred Scriptures, it is not a little remarkable. No one can peruse it without having a higher view of the ennobling nature of the Protestant Faith, in comparison with the miserable delusions of the Papacy. It is long; but few will regret that circumstance, when they shall have reached the end. No other than a man very familiar with the points at issue between Protestantism and Romanism could have written such a document.

"The following is a conversation which I had a few days since with the principal Roman Catholic in this place—a person much boasted of amongst his own class of people, because of his supposed superior abilities; and, I should think, partly because it is at his house the priest puts up when he comes to town. My Protestant friends here earnestly wished me to get into this man's company, because of the boastings made in relation to him by Roman Catholics, and because of his being an Irishman.

"I went to his house, and after conversing freely on the state of Ireland in a political sense, we spoke on the *moral* condition of her inhabitants; but on this subject he seemed rather unwilling to dwell. I said I felt no comfort in dwelling on the miserable condition of my unhappy countrymen, but that whatever others might do, I was not prepared to shut my eyes upon facts—facts which declared my neighbors to be in a most pitiable state; that I was prepared not only to find out the cause of this moral evil, and look it fairly in the face, but also to make every effort in my power to have the cause removed, that the effect might cease. During our conversation he had alluded to the great superiority of the manners and customs of the Protestant people of Ireland over those of the Roman Catholics, and especially so with regard to the observance of the Sabbath. To this particularly I directed his attention. I said Protestant people are born in sin as well as Roman Catholics: that in this respect we are all upon equal footing; and as he acknowledged that a great difference existed between them, there must be a *cause* why they differ; and that he and I could not spend our time better than by endeavoring to find out the cause; and that I would beg leave to give him my opinion of what the real cause was, and that after having done so, I would most respectfully and attentively listen to all he had to say. I then said: 'Sir, allow me to say that the cause of the great superiority of the morals, habits, and comforts of the Protestants of Ireland, over those of their Roman Catholic countrymen, is to be attributed to their *free* access to the Scriptures as the Word of God, which privilege is denied, to any *reasonable* extent, to Roman Catholics. The reading of the Holy Scriptures gives us a knowledge of the being and perfections of God; the government of the world by a Divine Providence; the original purity and happiness of man; his awful apostacy from God; the atonement of Jesus Christ; the influence of the Holy Spirit on the hearts of men; justification or pardon by *faith;* the necessity of inward and outward holiness; a resurrection from the dead; a day of judgment, and eternal rewards and punishments. The credence which we Protestant people give to the Holy Scriptures is founded on the most satisfactory evidence. We have examined the character of Christ, and his Apostles, and find they were worthy of credit; we have examined the doctrines which they taught, and find them worthy of God; we have examined the miracles which they wrought in open day, and before an assembled multitude of witnesses, as proofs of their mission from God, and find them to be *real* and highly important facts; and we have examined the prophecies which they delivered, and find them exact predictions of future events. On these and other important grounds we give full credit to all the truths which they taught. Besides, sir, we read many practical lessons, all of which are calculated to impress the mind with becoming reverence, and produce good effects. When we read such portions of Scripture as, 'Thou God seest me,' 'Do I not fill heaven and earth, saith the Lord,' 'God is every where present, beholding the evil and the good,' 'God will render to every man according to his works,' we are struck with awe; and

we move (even before we possess the religion of the heart) with becoming reverence, knowing (from the reading of the Scriptures) that 'the eyes of the LORD are upon us;' which were it not for our *free* access to the sacred pages, we would be comparatively ignorant of, and would, consequently, act in quite another way than we do. But, sir, you have particularly alluded to the manner in which the Protestant people in Ireland keep and respect the Sabbath, and also how very carelessly Roman Catholics keep it; and you say you often wondered much at this, and that you could not tell the cause of the difference in this respect. Allow me, then, to tell you the cause. Protestant people read in the Scriptures GOD's commands respecting the Sabbath—such as, 'Remember the Sabbath-day to keep it holy,' 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor Him, not doing thine own ways, or finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.' Now, sir, we Protestants find in the Scriptures that not only do the commands of the LORD extend, in relation to the Sabbath, to a cessation from all manual labor, but also to the thoughts of the heart and the words of the mouth; and when GOD speaks, we consider that it is our duty, and also our interest, to obey: our duty, as GOD's blood-bought property—our interest, as He has promised (if we obey him) that He will cause us to 'ride upon the high places of the earth, and feed us with the heritage of Jacob our father.' And blessed be the Lord, we can believe it '*For the mouth of the Lord hath spoken it.*'

"'Behold, then, how high the Protestants of Ireland ride in moral dignity and Christian elevation, through the instrumentality of the Scriptures, above the unhappy Roman Catholics of that country, who suffer themselves to be deprived of GOD's most holy Word, the reading of which produces such blessed and happy effects among their neighbors. 'Righteousness exalteth a nation.' By reading the Scriptures we not only learn how we are to become righteous, but the HOLY SPIRIT accompanies them, and gives us a disposition, and also power, to come to GOD through JESUS CHRIST, and 'believe with the heart unto righteousness.' Now, sir, were it not for the reading of the Scriptures, the Protestants would be as wicked and degraded as the Roman Catholics. When I was first appointed a minister of the Gospel, I was sent to a Roman Catholic district in Ireland: there I found the Roman Catholics, on Sabbath days, making their hay, reaping their oats, digging in their fields, and I know you will not contradict me when I tell you that I have frequently seen the Roman Catholic clergy thus occupied on Sabbath days, with multitudes of their unhappy hearers, when the weather was most favorable, and no danger of any loss of crop whatever. Often I have had to ride through large numbers of these anti-Scriptural, unhappy mortals, on Sabbath days, gathered together, having fiddlers and dancing; tents in the fields, spirits being sold, cocks fighting, men jumping, card playing, and many other shameful practices being carried on; while the police, horse and foot, from different stations, had to be brought there to preserve the public peace, and not one Protestant to be found in all these wicked assemblies. Were you to ask me why it was that these men acted thus, I would say it was because they *did not* read the Scriptures; and the reason why Protestants did not go to those places was because they *did* read the Scriptures.

"'The reading of the Scriptures shows men that their 'Salvation is of the LORD,' and not of man; consequently their minds are elevated with spiritual dignity; and while they read 'Cursed is he that putteth his trust in man,' but that they who put 'their trust in the LORD shall never be confounded,' they rejoice that the Scriptures have taught them the better way—the only way to heaven. This knowledge causes the Protestant not to look to man, nor view himself as a dependent upon his clergyman for salvation, and he acts accordingly. If the minister preaches agreeably to the Scriptures, he is satisfied; if not, he rejects what he says; and this he could not do if he did not read the Scriptures. In the sacred pages we read that we are great sinners; but we also read that JESUS is a great SAVIOUR—'that the blood of JESUS CHRIST cleanseth from all sin.' Here we are told how to come to GOD for pardon, by forsaking sin and *believing* on the Lord JESUS CHRIST. We see in the Scriptures that CHRIST is a *suitable* SAVIOUR, an able SAVIOUR, and a willing SAVIOUR. We read His promises with delight, and His invitations with joy. When we hear Him in His Word saying, 'Look unto *me* and be ye saved all ye ends of the earth, for I am GOD, and beside me there is *no* SAVIOUR,' we then see that the Almighty is the *only* SAVIOUR, and that He commands us to look to *Him*—not to the clergy; and that He tells us, 'Him that cometh unto me I will in *no wise cast out*.' In the Scripture we read, 'That every man must account for himself to GOD;' consequently, we will not trust our accounts to another. When we read that 'GOD so loved the world that He gave His only begotten SON, that whosoever *believeth* upon Him should not perish, but have everlasting life,' we feel a love to GOD, because 'He first loved us,' and gave His SON to die for us; and, therefore, we wish to do what He has commanded; and we read He has commanded us to keep the Sabbath day, saying, 'In it thou shalt do no manner of work;' we Protestants read, love, and obey.

"'In the Scriptures we are commanded to be diligent in business, fervent in spirit, serving the LORD. Hence you find Protestant people in Ireland not only attentive to their religious duties, but also very diligent in business, (for religion begets habits of industry,) and consequently their worldly circumstances are better than those of their Roman Catholic neighbors; and this difference shows itself not only in the *persons* of these different sections of the Church visible, but also in their *dwellings*; for you are aware that the traveller passing by can distinguish the dwellings of Protestants from those of Roman Catholics, by reason of their clean and respectable appearance, whilst that of the latter is at once *forbidding*. Now, sir, all this great difference to which you have alluded as existing between the morals, manners, and comforts of the people of Ireland, in my opinion, is to be attributed to the reading of the Scriptures.

"You know, sir, that Roman Catholics are not allowed either to think or judge for themselves in matters pertaining to religion. I suppose you are aware that formerly your clergy made no effort to form schools in Ireland, in which to educate their hearers' children in *any way*; and that when Roman Catholics sent their children to *free* schools formed and supported by Protestants, your pastors would not suffer them to continue at those schools, and not unfrequently have I known the priests to take their whips, enter those schools, collect the Roman Catholic children, and abuse the little ones, sending them home; and their only reason for doing so was, that the Holy Scriptures were read in those schools. After having sent them home they threatened their parents with no less than eternal death if ever they suffered them to go back

again to those places; and as the unhappy parents had been treated perhaps in a similar way themselves when children, and trained up in a superstitious belief concerning the power of the priests, they durst make no resistance, but would stand trembling in their presence, bowing and scraping, saying 'I beg your *Riverence's pardon;*' so that these gentlemen, by their priestly dominion, not only succeeded in preventing them from reading the Scriptures, but also from acquiring learning of any kind; so that very few Roman Catholics can be found who can either *read* or *write;* for when they took them from the Protestant schools they had none of their own to send them to. A few cases I knew wherein parents, after having been threatened by the priests, continued to send their children to school, and the consequence was, the priests not only refused to hear the Confession of those parents, but regularly chastised them with the whip.

"Under these unhappy circumstances your clergy have actually *manufactured* your people to fit themselves; and behold the result! O sir, view them even for this world. Meet them in the streets, and you at once recognise them to be *Roman Catholics.* Their slave-like appearance—their heads down—clumsy in their manner—dull in their movements—gloomy in their aspect—dark in the countenance—and filthy in their habits, every thing characterises them, to every discriminating mind, to be *Irish Roman Catholics.* If you want proof of these statements you have only to go to the canal to-morrow, and you will there see the fruits of priestly dominion in Ireland. Behold the priest-ridden wretches in the mud, or between the handles of a wheel barrow, or as it is tauntingly called in this country the 'Irishman's wagon.' You know, sir, that in Ireland Roman Catholics are drudges to Protestants who wish for, and struggle to, secure their spiritual emancipation; and in America you see them slaves to a Protestant people who want to make them free and happy; while with wakeful diligence your clergy labor to continue their spiritual darkness, and consequently their earthly bondage: so much so, that scarcely a ship now comes from Europe but brings one or more of these soul-manufacturing agents to this country, that they may still keep them in darkness, and thereby make gain, at the expense of their hearers' comforts in this life, and their eternal happiness in the life that is to come. I asked a man, (*a Roman Catholic,*) a few days ago, who was striving to raise the root and part of the trunk of a large tree, if he could tell me the reason why he was under the necessity of performing such hard work for other people; he said 'No, sir.' I asked if he could read, he answered 'No,' I asked him 'why he had never learned to read,' he said, 'There was no Roman Catholic school in his place, and the priest would not allow any of his hearers to go to Protestant schools, because the Scriptures were there.' I said, 'Why do the clergy now allow you to be *slaves* to Protestant people?' he said, 'They did not care where they worked or who they worked for, providing they (the hearers) were able to pay their dues.' I said, 'You are slaves to Protestants because you are deprived of the free use of the Scriptures.' He said, 'There is something the matter, for I do not see Protestant people slaves like us.' I recollect talking with a Roman Catholic man in the west of Ireland, while travelling along the way. He seemed to be rather of the respectable class of farmers, and could converse very sensibly on worldly subjects. I then introduced religion, but on this subject he seemed as dark as death. I asked him 'Who was the greatest personage that ever came into the world, of which he had heard;' he answered, 'My uncle's son.' I asked if he ever heard of the Lord Jesus Christ? he said, 'he heard the priest talk-

ing about him one day.' I said, 'I suppose you consider the LORD JESUS CHRIST a greater person than your uncle's son;' when, lamentable to relate, he said 'No, he never was such a man as my uncle's son—his name was Owen Boswell, he was a priest—he could stop the winds from blowing—the rains from falling—the ships from sailing, &c. &c.'

"Now, sir, here was a man who could talk most sensibly on agriculture, produce, prices of grain, and other worldly subjects; but when his attention was directed to something of more importance, his understanding was dark as midnight gloom. I do not refer to these circumstances either with pleasure to myself, or from a disposition to hurt your feelings, but to show you the miserable condition of those who are deprived of GOD'S Holy Word, which is designed to be a 'lamp unto our feet and a light to our path.' Being in darkness, we must not only miss our way and take the wrong road, but do wrong. A Roman Catholic once asked me, 'What news, sir, to-day?' I said, 'The only public news of importance I have got for you is, that some of *your kind* of people entered the house of a Protestant, convenient to where I lodged a few nights ago and murdered him.' On hearing this he said, 'My kind of people are to be more pitied than blamed. If our Parliament and the Queen would make a law, get it printed and then *lock it up* in a chest, and never let us see it, why, sir, we would certainly break that law, through our ignorance of its contents: but if it were duly published, the majority of us would in all probability, either from fear or love obey it.' Now, sir, the Apostle James tells us the Gospel is a 'perfect *law* of liberty,' and in the blessed Scriptures it is said, 'Thou shalt love the LORD thy GOD with all thy heart, and thy *neighbor* as thyself.' Yes, sir, this is the law of GOD, but it is kept from us Roman Catholic people by our clergy. They will not allow us the use of the Scriptures which contain the law of the LORD, nor do they preach it to us from the altar, therefore in our ignorance of it we break it. If we read the Scripture, we would not only see that it is our duty to love the LORD, but also to love our *neighbor*, and loving him, we would not *kill* him. I have read the Bible for about two years past, and I have learned more, and profited more in that time, than in all the rest of my life time, and I am now sixty-three years old.'

"Behold the testimony, my friend, as coming from one of your own Church! While I was in that district a strange priest, a Mr. R. was appointed there. Some one told him that the above named man, Mr. M. had a Bible. Mr. R. went to this man's house and asked him if it was true he had a Bible? Mr. M. said 'Yes.' The conversation was as follows: Mr. R. 'Who authorised you to get it or read it?' Mr. M. 'As to my getting the Bible, I got it as a present from a Methodist minister, and as to my authority for reading it, JESUS CHRIST directs me to 'search the Scriptures,' and I could not look for better authority, sir.' Mr. R. 'The reading of them will destroy you soul and body for time and eternity.' Mr. M. 'That is very strange, sir: before I read the Scriptures I was a drunkard and a blasphemer, and kept my family much in want of the necessaries of life through my bad conduct; and since I have become acquainted with them, I have never drunk a glass of spirits, nor sworn an oath; besides, my family are all comfortable and happy, so that I believe, sir, the more we read them the better they will make us. All my neighbors can tell you, sir, how bad a man I was before I read the Bible.' Mr. R. 'How can you tell that Bible-reading has had this effect upon you? How do you know but this improvement has arisen from some other cause?' Mr. M. 'Why, sir, I was sixty-one years old before I began to

read the Bible, and when I was able I attended mass with tolerable regularity, and obeyed my clergy very much, but this made no improvement upon me in any way; but as soon as I began to read the Bible, I saw so much of the love of GOD to sinners, that I felt disposed to love Him in return, and this caused me to read more that I might know how to love Him, and the more I read the better I loved Him, and I found as I loved Him more and more, I strove to do what the Scriptures taught me to do, and I read in the Bible, 'Let the wicked forsake his way, and the unrighteous his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, and he will abundantly pardon.' And again, 'Cease to do evil.' Now, sir, I knew my ways were not good, and that my doings were evil, and I gave them up, and called upon the Lord for grace and pardon that I might be qualified to live to his glory all the rest of my life. Besides, sir, I look much at my old neighbors who do not read the Bible, and I see they are as wicked as ever they were, and I believe if they would read the Bible they would become better people than they are, so that you see, sir, the reading of the Bible has done me good.

"Mr. R. 'You cannot understand the Bible.' Mr. M. 'I think it is very easy to know it, when God says 'let the wicked forsake his way.' Sure I know that implies that I forsake my wicked way of living, and when he says 'Cease to do evil,' I know that means I should cease doing bad things. I see no difficulty in understanding these things, and I believe that God would not bid us do things of such importance, and give them in a way we could not understand them. He loves poor sinners too well, sir, to do that.' Mr. R. in a rage demanded the Bible of him, and on Mr. M. refusing to give it, Mr. R. told him he would curse him from the altar; but he was calmly told by this Bible-reader, that he (the priest) could not curse whom God had blessed.

"Now, sir, with regard to the Scriptures, it is most reasonable to expect that God would make known a revelation of His will to His creatures, and knowing how liable man is, not only to forget what is said to him, but also to change in mind and feelings, and thereby corrupt the truth, He caused his will to be written in a book, as he did the ten commands upon the tables of stone, that His creatures might enjoy them, and this they cannot do without having access to them, and for the Roman Catholic clergy to keep the Scriptures from the people is wicked in the extreme; it is keeping 'the key of *knowledge* from them,' and causing them to '*err*, not knowing the Scriptures, nor the power of God,' so that in place of doing the people good and striving to get them to *do good*, by giving them the Scriptures, and teaching the blessed truths contained in them to the people, they make them to *err* by withholding from them this *sacred*, *perfect*, and only *infallible* guide under the influence of the Holy Spirit, so that their people mostly do wickedly under these circumstances.

"Take for instance our own unhappy country. What streams of Protestant blood have flowed through our island, shed by the hands of Roman Catholic assassins during these last fifteen years, who, if they had had free access to the Holy Scriptures, would not have done so? How many widows and orphans are left by these midnight murderers, not only to mourn their loss, but to reap the fruits of priestly dominion, and that not only as regards Protestants, but also Roman Catholics; for many of those assassins were detected and suffered the extreme penalty of the law, and left their families also to lament their loss! But as this is a delicate part of our subject I shall give it over. The Scriptures are God's *rule*, given to us, by which to guide us in our way to Heaven, and they are our *only infallible* guide. No man can be a

rule to himself, as he did not create himself—is not dependent upon himself, nor solely accountable to himself,—no man can be a rule to another, as all men are imperfect and subject to mutation; but a rule for human manners and conduct must be *perfect* and immutable. Such are God's commands, and these commands are found in the Bible, and why deprive us of them? If men deprived you of a will your father made before his decease, and by which you were bequeathed an earthly estate, you would consider the men who would do so very wicked, and very justly so; and yet you will suffer men to deprive you of the will or testament of the Father of Mercies, which holds forth that it is not only His good pleasure to make you happy *here*, but to give you the kingdom hereafter. O miserable man that you are, that will suffer a fellow-man to treat you thus, and deprive you of the sacred pages of God's free gift, 'which is able to make you wise unto salvation.' I know your clergy say the scriptures are not a perfect rule. But, sir, it is not likely that God would give an imperfect rule to His creatures whom He hath made and redeemed; besides man will be judged by the rule given him in the Scriptures; consequently the Almighty would neither give him an imperfect rule to live by, nor establish such a rule for a judgment day; and as our 'Father which is in heaven is perfect,' any rule given by Him must be perfect. The Scriptures declare themselves to be perfect. Paul says to Timothy, 'All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be *perfect, thoroughly furnished* unto all good works.' Here, sir, you see the Scriptures are perfect in themselves, and calculated to *teach* those who read them *sincerely* how to pursue every good word and work. What the doctrines of Christ were we find in the Gospels. To what belief his disciples converted men, we find in the Acts of the Apostles; and what they taught men after their conversion we read in the epistles; so that the Old and New Testaments contain a full, plain, and safe rule of faith and practice; and what Christ taught, and commanded his disciples to teach, can, *alone* be objects of faith, for we cannot take the commandments of fallen men for the doctrines of a perfect and immutable God.

"A gain, your clergy say the Scriptures are not plain to us: But, sir, the inspired writers were not worse writers with divine assistance than other men are without it. The Old Testament was delivered to the *whole nation* of the Jews. The epistles, which are the most difficult part of the New Testament, were addressed to the *members* of the different churches—not to the ministers; and if these writings were not clear, it appears very strange why they were addressed to all, if all could not understand them. But, sir, they were designed for all, written for all, addressed to all, and therefore all could understand them.

"But to come to a conclusion on my part; Jesus Christ says, 'Search the Scriptures.' But the Roman Catholic clergy say to their hearers, 'We will not let you search them;' and surely there must be strong reason why they say so. The reason is too plain to be hid from any impartial thinker. The Scriptures, as a revelation from God, are against the doctrines of the Church of Rome, and therefore the Roman Catholic clergy are against the Scriptures. In the Bible we read not only of our apostacy from God, but also of our recovery by *Jesus Christ;* that 'he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed.'—That Christ is 'exalted to be a Prince and a Saviour to *give* repentance and *remission* of sins.' That to Him give all the

prophets witness, that through *His name*, whosoever believeth in Him shall receive *remission* of sins.' That it is '*by grace*' we can alone be 'saved, through *faith*, and that not of ourselves, it is the *gift of God*.' 'Not of works, lest any man should boast,' 'To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted unto him for righteousness.' Now, sir, the blood and righteousness of the Lord Jesus Christ are the meritorious cause of our salvation; and *faith* in his merits is the instrument by which we (under the influence of the Holy Spirit) are enabled to believe upon Him with the heart unto righteousness, to the saving of our souls. But the Roman Catholic clergy do not wish their hearers to have such clear and correct views of the *cause* and plan of salvation; and knowing, as they do, that the Word of God will enlighten the understanding and point to 'The Lamb of God that taketh away the sin of the world,' and thereby destroy their *craft*, by which they have their gain, though at the expense of the present and eternal well-being of their hearers, they labour to deprive them of the words of eternal life, which testify of Christ.

"The Scriptures tell us that '*faith* is the *gift of God*'—and that we are justified by *faith*—saved by faith—Christ dwells in our hearts by *faith*—we stand by faith—live by faith—walk by faith—and have boldness of access to God by faith—and ultimately overcome the world by faith, for this *faith purifies* the heart and works by love,' and consequently makes us 'meet to be partakers of the inheritance of the saints in light.' Now, sir, such a pure and undefiled system of religion as this, is very objectionable to the Roman Catholic clergy, who have substituted a *carnal and corrupt* system for the pure unadulterated Word of God. The Scriptures speak the language of heaven, the priests the language of corrupt men.—The Scriptures say 'ye are saved by *faith*,' the priests say no, ye are saved by *works of merit*. The Scriptures preach *repentance*, the priests *penance*. God, in the Scriptures, says 'Look unto me and be ye saved.' The priests say, attend your masses, pay your dues, and you are all right. In the Scripture, the Lord says, 'I am God, and beside me there is *no Saviour*.' The priests say yes, we save also. God says, 'I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me.' The priests say, *we* pardon transgressions: return unto us. The Scriptures declare 'The blood of Jesus Christ cleanseth from all sin,'—The priests say no, you must go through purgatory for a perfect cleansing, and pay us to effect your deliverance from thence. The Scriptures hold forth the salvation of God to sinners 'without money and without price.' The priests say no, it is through our fastings, masses, and prayers you can alone get salvation, and we cannot go through all this for nothing, you must *pay* us for it. The Scriptures say 'Cursed is the man that trusteth in man.' The priests say, trust in *us*, do as we command you, and you shall be safe. O sir, these Scriptural doctrines are mortifying to Romanism, and enrage the clergy of that persuasion againt God and his Word. The enemies of Christianity always opposed the doctrines contained in the Scriptures. Infidels always did, and still continue to do so; and Romanism being a twin sister of infidelity, takes her stand side by side with her, and unitedly opposes the sacred Scriptures, and it is quite *evident* that those parties consider the Scriptures not only to be the Word of God, and therefore a *perfect guide*, but also, as such, to be detrimental to their false and wicked systems, otherwise they would not oppose them.

"Now, sir, you have attentively and respectfully listened to all I have said, I shall

then with great deference, and without giving you any interruption whatever, listen to any defence you may make, or explanation you have to give, or while you may point out any error you may consider I have fallen into.' Here he paused for a considerable time, and then said, 'Sir, I do not see any defence I can make. As to the state of Ireland and our people, I know they are the most—yea the only—ignorant people who reside there, and the principal slaves; but I never considered nor heard what made them slaves before. I know they are a very wicked people and great Sabbath breakers. I also know the clergy would not allow them to attend Protestant schools because of the Scriptures being there, and if I were disposed to deny these things, I need not attempt to do so with you as an Irish gentleman who knows these things, and I confess I am ashamed of our Roman Catholics here—not only of their conduct, but their very appearance in the streets. With regard to the Scriptures, your arguments appear very reasonable. It *now* appears to me that God, who made and redeemed man would not leave him without an infallible guide; and that he would cause that guide to be written down, least it should not be correctly remembered; and your classing our church with infidelity has made me tremble—infidels do oppose the Scripture, and so do our clergy, I cannot deny the truth.' I then made the best use of the circumstance I could, by advising him to read the Scriptures—pray over them for Divine aid—put them into the hands of his children—recommend them to his neighbors, and to make them the rule of life while here. He then earnestly invited me to visit him again, and talk over some points specially relating to his church."

Another Letter from the Waldenses.

A few days since, we received the following cheering letter from the Waldenses. Who can read it without deep emotions of gratitude to God, the Author of every blessing? What a view it opens up of encouraging prospects in Italy! What grounds we have for prayer and effort in relation to that beautiful, but down-trodden country; in which a double despotism has been for twelve centuries triumphant,—that of the priest and of the prince.

Along with the letter came the numbers of the Monthly Magazine mentioned in it—*L'Echo des Vallées.* It is an interesting sheet, printed at *Pignerol,* the nearest principal town to the country of the Waldenses. The work is "specially consecrated to the interests of the Waldensian families," as we learn from the title, and is filled with interesting and edifying articles. We value it very highly. God be praised for the great privileges and blessings which these excellent people now enjoy! May their valleys be a source of light and salvation to all Italy. Surely they have been preserved through ages of persecution for some great and good work.

"Bobi, July 7th, 1850.

"Rev. and Dear Brother in Christ,

"It were difficult for me to express to you the pleasures we have received from the brief visit of your beloved countryman, Mr. James M. Raymond,

with two ladies no less devoted to the cause of our Lord. I was particularly pleased to learn that this excellent brother and these dear sisters are personally acquainted with you, and will communicate to you our cordial, fraternal salutations, together with whatever of interest has occurred that concerns the advancement of the blessed Saviour's kingdom in our own country.

"I profit by their kindness to forward to you a complete set of the '*Echo of the Valleys*,' from its commencement. You will perceive by the last number that the editor finds himself compelled to interrupt its publication until the beginning of next year. I presume you have already received the letter of acknowledgment which I sent you in the spring. The donation of one thousand francs which you were so good as to send us for the purpose of commencing the work at Turin, was peculiarly acceptable; it is to us a delightful thought, that from America was sent the first stone of that spiritual building, which the Lord is, we sincerely trust, about to erect in that poor Italy, that has so long been groaning beneath the heavy chains of the most oppressive slavery. It is but a few years since some American brethren conceived a project which was openly ridiculed as *absurd* by worldly men in our own continent: the noble, the sublime project of converting Italy to the Gospel; of attacking Romanism in Rome itself. Who, looking at it in a merely human point of view, could have hoped that this work would prosper so wonderfully? A single idea of truth thrown at the right moment in the midst of a nation, is a spark of fire cast upon a heap of combustible matter, and it will take fire, and spread, and no human power is capable of smothering it. Such is, I trust, the spectacle we are about to contemplate in Italy. The pure and life-giving Gospel of our Saviour Jesus Christ is beginning to awaken souls in all parts of our peninsula. In Piedmont the preparatory work is prodigious; the war against the 'mercenary priests' is most bitter; the Romish clergy have fallen into such profound discredit that it is difficult to believe it, even when we see it. At Turin the priests, when they appear in the streets with their three-cornered hats and clerical dress, are so frequently pursued, hooted at, and ill-treated by the lower class of people, that they scarcely dare make their appearance unless in company.

"Two facts of much interest and meaning have lately come to our knowledge, which have greatly affected and encouraged our hearts. For a long time past some brethren in Switzerland have carried on a work of evangelization in —— (one of the counties of Italy). You are probably acquainted, dear brother, with all that has been done by ———— through the instrumentality of schools, chiefly of infant schools, founded and directed in a spirit of Christian prudence and self-denial which are truly wonderful. It seemed as though the good seed sown in faith, and watered with tears

had fallen upon the highway or on stony ground. But within the last month we have received a visit from a lawyer of ——, a Mr. C——, who came to us in the name of ——— ———, and eighty or a hundred other brethren of that city, asking of us a pastor, who shall go to feed, strengthen and organise an evangelical Waldensian church in that land. The Table could only bless God and send forthwith a laborer to gather in this harvest.

"Of late, we have had among us two or three refugees from ——, whose only crime has been that they have loved their country, and were elected and sent, with the confidence of the people, to the Chamber of Representatives, at the time when the king, yielding to a temporary necessity, feigned a willingness to bestow upon his subjects a constitutional government. One of these exiles has spent several days with us; he has visited all our valleys, and interested himself in our history; he appears to love the Gospel, and to be deeply affected by it. He believes himself to be descended from the ancient Waldenses of Calabria, and says, with peculiar emotion that he was born at St. Laurent, very near the spot where the faithful and courageous '*barbe*' Pascal ended his life. These friends from —— and —— concur in the opinion that the Pope and the cause of Romanism have had their day. They believe that the Italians are thirsting for the Truth; that they will always retain an unconquerable repugnance for receiving the Gospel from the hands of a foreign nation, and assuming the name of Protestants or Reformed; but that the national feelings and religious wants can be met and satisfied entirely by the Evangelical Waldensian Church of Piedmont, which has never been a 'Reformed' Church, and is Italian. See, reverend and dear brother, if our mission is not evident; if our prospects are not bright. Oh! come to our help, by your prayers, your counsels and your liberality; else we shall fall to accomplish our duties; for we are poor and miserable in every respect. But how does the grace of the Lord suffice in our acknowledged infirmities! In 1851 we hope to be enabled to begin a church building at Turin, that we may have a firm foothold at that central point. * * * *

"I beg you, Rev. and dear brother, to present my most cordial Christian salutations to Dr. Cheever, and the other friends and brethren who interest themselves in us; and receive yourself the expression of the earnest gratitude and warm affection in Christ which is felt by your very humble but devoted brother in the Lord. J. P. Revel, *Moderator.*

"The Rev. Dr. Baird, New-York."

Epitome of the May Meetings in England.

We have great pleasure in presenting to our readers the following statistics of the Religious and Philanthropic Institutions whose anniversaries have

been held during the last few weeks. As the various items of which the list is composed have been carefully verified, its accuracy may be fairly depended on. This document will be useful for reference.

Asylum for Idiots, 29 Poultry. Instituted in 1847, for the care and education of idiots, especially among the young. Income, 4,700*l.*; expenditure, 4,300*l.* Patients, 96. Fifteen additional patients elected out of a list of 170 candidates, of whom no less than 51 were orphans.

Baptist Missionary Society, 33 Mooregate-street. Founded in 1792. Receipts, 19,736*l.*; expenditure, 19,632*l.*; debt, 6,357*l.* In order to keep the expenditure within the income, large reductions have been made in the operations in India, Ceylon, and Africa. The field of labor includes Asia, western coast of Africa, France, and the islands of the Western Sea. Missionaries 48, with their wives, and 9 females, engaged in the special department of education. Native agents, 120; other Christian brethren, 180; and 30 schoolmasters. Stations and sub-stations, 194. In Hindi, 4,500; in Hindustani, Persian, and Bengali, 62,500; in Sanscrit, 7,500 copies of the whole or part of the Bible have been printed. There are at present in fellowship, in India and Ceylon, 1,962; in Africa and the West Indies, 3,007, exclusive of Jamaica; making an increase of 188 converts during the year. College of Montreal, Canada, closed. Institution at Calabar, Jamaica, entirely successful.

Baptist Home Mission. Receipts, 4,521*l.* 10*s.* 2*d.*; expenditure, 4,523*l.* 15*s.* 8*d.*; debt, 432*l.* 5*s.* 6*d.* Missionaries and grantees, 107; assisted by 200 gratuitous "fellow-helpers to the truth." Stations, 300. Hearers, 23,000. Sabbath-schools, 113. Teachers, 1,154, and 7,600 scholars. 539 persons were baptized and added to the mission churches during the year.

Baptist Irish Society. Founded 1814. The income of this Society has more than equalled its expenditure during the present year; so that the debt is reduced from 1,670*l.* 8*s.* 6*d.* to 1,606*l.* 13*s.* 2*d.* During the thirty-six years of its existence 600,000 children have been educated by it.

Baptist Theological Institution for Scotland. Fourth session. Students, 9. Expenses during the past year, 150*l.*

British and Foreign Bible Society, 10 Earl-street, Blackfriars. Formed in 1804, for the exclusive purpose of promoting the circulation of the Scriptures. Income, 91,634*l.* 12*s.* 7*d.*; expenditure, 97,246*l.* 2*s.* 0*d.* Issues from the depository at home, 783,203 copies; from depositories abroad, 353,492 copies: total, 1,136,695. Languages or dialects directly assisted, 85; indirectly, 59. Versions, 166. Translations never before printed, 114. Bible Societies in connection, 4,211.

British and Foreign Sailors' Society. Founded 1818. Receipts, 2,954*l.* 15*s.* 11*d.*; expenditure, 2,922*l.* 19*s.* 4*d.* Number of visits paid on board ships in London and provincial ports, 23,803; religious services on board

ship, 633; on shore, 1,342. Seamen in attendance on board ship, 10,561; on shore, 21,411: total attendance, 31,972. Bibles and Testaments distributed, 3,487; tracts, 120,000. Visits to Lodging houses, 5,676,; to sick and dying seamen, 1,186; to sailors' families, 3,149. Loan libraries on board ships, 633.

British and Foreign School Society. Established 1805. Income for 1848, 11,711*l.* 18*s.* 8*d.*; expenditure, 11,853*l.* 19*s.* 6*d.* "The financial position of the Society now needs improvement, although many encouraging indications are recognised." During the year, 72 new schools, for 7,000 children, have been opened; 50 schools temporarily, and 166 permanently, supplied with teachers. The model schools continue full, upwards of 1,000 children being in daily attendance. The normal schools prosper: students under instruction, 142; female teachers being trained 132. By the agency department, 339 towns and villages have been visited, and 41 public meetings held. In Greece, France, Holland, Belgium, the West Indies, British North America, South Africa, Australia, and other parts, the schools are increasing, and the state of education progressively improving.

British Missions, viz. 1. *The Home Missionary Society.* Founded 1819. Income, 6,159*l.* 7*s.* 8*d.*; expenditure, 6,360*l.* 4*s.* 4*d.*; increase in receipts over last year, 286*l.* 8*s.* 1*d.* Agents or missionaries, 116; lay preachers, 100; hearers, 41,000; Sunday-school teachers, 1,652; scholars, 12,700. Chapels or preaching rooms, 450, scattered amidst 440 towns, villages, and hamlets. 2. *Irish Evangelical Society.* Founded 1814. Income, 2,791*l.* 15*s.* 7*d.*; expenditure, 3,325*l.*; debt, 1,352*l.* Pastors and missionaries reduced from 27 to 24, and Scripture readers and teachers from 26 to 16 in number.—3. *The Colonial Society.* Founded 1836. Receipts, 2,765*l.* 10*s.* 8*d.*; expenditure, 2,677*l.* 14*s.* 5*d.* Agents and separate stations, 37. Its operations are carried on in New-Brunswick, Nova Scotia, the Canadas, New South Wales, the Australias, and Van Diemen's Land, among men of the Anglo-Saxon race, who are forming empires, and laying the foundations of free, numerous, and evangelical Churches.

British Society for the Propagation of the Gospel among the Jews. Founded 1842. Income, including a balance of 204*l.*, amounted to 4,034*l.*; expenditure, 3,688*l.* Its sphere of labors extensive, and success most cheering.

Christian Instruction Society. Instituted 1835. The funds have been fully adequate to the year's expenses. Churches associated with the parent Society, 105. Christian visitors, 2,150; families visited, 52,105; children brought to Sunday-schools, 2,063; adults to the house of prayer, 1,655; distressed persons relieved, 2,782; Scriptures distributed, 442. Religious services are conducted on Sabbath and on week evenings, in 90 rooms and cottages, in various districts. In tents, in town and country, sermons delivered, 150. Religious books distributed, 52,000; tracts 42,000; 15,000

Letters to the Working Men, by the Committee; 2,000 appeals on the new year, and 2,000 of the prize essays on the Sabbath.

Church Missionary Society. Founded 1800. Income, 104,273*l.*; increase in receipts from legacies, 3,270*l.*; decrease in public contributions, 662*l.*; and in the remittances from local associations, 1,612*l.* Expenditure, 83,710*l.* Missionary institution at Islington in a very satisfactory state. Ordained missionaries, 147; European catechists, secretaries, printers, &c. 27; attendants on Christian worship throughout the several stations, about 107,000; communicants, 13,551; children under Christian education, about 40,000; baptisms during the past year, 5,554; increase of communicants, 543. Points of special interest; Home, opening of the Missionaries' Children's Home, 15 admitted; Sierra Leone, opening of a large new church in Freetown, and occupation of a new station, Wilberforce; Yoruba, increase of converts, and their constancy and faith, severe persecution; Mediterranean, openings for missionary operations in Syria; East Africa, missionary tours and discoveries in the interior; Western India, preparation of natives for the ministry, and proposed mission in Scinde; China, sailing of the Bishop of Victoria, with a reinforcement of four missionaries; New Zealand, increase of converts; and in North-west America arrival of the Bishop of Rupertsland.

Church of England Scripture Readers' Association. Income, 8,072*l.* 19*s.* 8*d.*; expenditure, 7,974*l.* 7*s.* 6*d.* Agents, 97; visits paid, 200,280 to members of the Church of England, 23,850 to Roman Catholics, 34,840 to Dissenters, and 96,314 to persons who frequented no place of worship—total, 355,284. The amount of good resulting is great.

Church of England Sunday-school Institute. Established 1844. Income for last year, 907*l.* 8*s.*; expenditure, 902*l.* 4*s.* 6*d.*; increase of income this year, about 800*l.* London and its suburbs: schools, 45; teachers, 1,189; scholars, 12,640; scholars reading the Scriptures, 6,737; average attendance, 8,621; libraries, 40. Bury: schools, 8. Cheltenham: schools, 9. Hinckley: schools, 9. Isle of Wight: schools, 9. Liverpool: schools, 31; rural and other schools, 80.

Church of England Young Men's Society. Established 1844. Its object is to aid missions at home and abroad. Income, 1,500*l.*; expenditure, for carrying on home operations, 1,000*l.*; for direct foreign missions, 500*l.*; aggregate number of members, 2,700.

Colonial Church Society. Established 1836. Income, including contributions received in the colonies, 3,500*l.* Sound and useful religious books, to the value of about 300*l.* have been distributed. Besides the maintenance of its direct agency, the Society has been instrumental in appointing faithful clergymen to vacant British chaplaincies, and in preserving two chaplaincies from entire abandonment on account of the difficulties occasioned by continental revolutions.

Congregational Board of Education. Established 1843. Receipts, in-

cluding a balance of 68*l.* 15*s.* 11*d.* and loans to the extent of 150*l.*, 1,734*l.* 14*s.* 10*d.*; expenditure, 1,441*l.* 15*s.* 7*d.* Sixty teachers, educated by the association, have under their training upwards of 4,000 children in average daily attendance.

Foreign Aid Society. Established 1840. Income, 2,506*l.* 11*s.* 3*d.*; decrease on last year's receipts, 357*l.* 7*s.* 4*d.* The object of this Society is to collect funds in aid of the Sociétés Evangeliques of France and Geneva, and such other institutions as may be formed on similar principles within the limits of the French Protestant churches; and generally to promote the religious principles of the Reformation beyond those limits on the continent and Islands of Europe. In the Genevan district there are 21 stations, 26 evangelists, and other agents; and the Société Evangelique de France has been assisted to maintain 27 ministers of the gospel, 8 colporteur-evangelists, 34 school-teachers, and to provide for 30 students in their training institution. To the Société Centrale Protestante de France 100*l.* was voted last year, and to the Société d'Evangelisation of Lyons, 200*l.*

Home and Colonial School Society. Founded 1836, for the education of teachers, and the improvement and extension of the infant-school system. Income, including a balance of 346*l.* 2*s.* 9*d.* from the previous account, 5,432*l.* 18*s.* 11*d.*; expenditure, 5,381*l.* 1*s.* 7*d.* Number of pupils being educated at this institution, 500.

Irish Church Mission. Income, 5,798*l.*; expenditure, 4,035*l.* Missionaries, 15; agents, 81. In Galway 401 persons have been converted from Romanism. In Dublin, Dungarvon, and other districts, equally gratifying results had attended the Society's missionaries and agents.

London City Mission. Established 1835. Receipts, 20,320*l.* being an increase of 1,251*l.* on the previous. 28 added to the number of missionaries, who now amount to 242. Total number of visits paid during the year, 1,018,436; tracts distributed, 1,197, 953; meetings for prayer and familiar exposition, 19,931; adults prevailed on to attend regularly public worship-2,803; children sent to school, 5,168; individuals admitted, through the missionaries' instrumentality, to the Lord's Supper, 554; shops closed on Sundays, 102. Many new ragged schools formed. In these schools, the greater proportion of the voluntary teachers have been obtained by the missionaries' efforts.

London Missionary Society. Formed 1794. Income, including 11,776*l.* contributed by the missionary churches towards their own support, 62,545*l.* 0*s.* 11*d.* Increase on last year, from receipts and reduction of expenditure, 2,024*l.*; expenditure this year, 64,489*l.* 9*s.* 5*d.* Missionsries, 170; native agents, about 700. Stations in Polynesia, West Indies, South Africa, China, India. Translations: the New Testament and Psalter in Sitchuana, translated by Robert Moffat; the New Testament in Malagassy, by Griffiths,

Freeman, and their now departed brethren in Madagascar; in Samoan, by the missionaries collectively now laboring in that island; in Rarotongan, chiefly by the lamented John Williams; and fifth, both the Old and New Testaments in Tahitian, originally by Nott, Davies, and others, and recently revised by Messrs. Howe and Joseph. In China the Scriptures have been translated, and are now sold in the Chinese language at the price of 3*d.* sterling each copy.

London Society for Promoting Christianity among the Jews. Instituted 1808. Income, 28,278*l.* 4*s.* 10*d.*; increase over last year, 934*l.* 6*s.* 6d.; expenditure, 26,484*l.* 14*s.* 11*d.* Missionaries and missionary agents, about 80. In Palestine Place, Bethnal Green, there are schools containing 100 children—fifty boys and fifty girls; and a Hebrew College, from which 19 students have been appointed to stations in the East, of whom 9 are of the house of Israel. At Jerusalem there is a House of Industry for receiving converts and inquirers; and a dispensary and hospital for sick and destitute Jews.

London Society for the Protection of Young Females. Established 1835. Subscriptions 800*l.* Since its formation no fewer than 550 females under fifteen years of age have been rescued from ruin, and a large number of improper houses suppressed.

Naval and Military Bible Society. Instituted 1780. Receipts, 2,268*l.*; expenditure, 2,614*l.* Bibles and Testaments issued during the past year, 17,590 total number since the Society's foundation, 517,601.

Orphan Working School. Established 1758. Income, 4,575*l.*; expenditure, 4,584*l.*; building-fund debt, 5,800*l.* Children: 145 boys, and 80 girls; 225 in all.

Prayer-Book and Homily Society. Instituted 1812. Income, 2,707*l.* 10*s.* 1*d.* being an increase of 1,025*l.* 15*s.* 6*d.* compared with that of the year preceding; expenditure, 2,961*l.* 18*s.* 10*d.*; present debt, 319*l.* 11*s.* 5*d.* Ships visited by Society's agents, 2,189, and Prayer-books and Homilies distributed.

Protestant Association. Established 1836. Income, 928*l.* 6*s.* 4*d.*; expenditure, 908*l.* 12*s.* 6*d.* Established to defend the Protestant institutions in Church and State, its labors have been directed to oppose all measures believed to be fraught with danger to these institutions, and to be hostile to the Word of God. Besides more direct operations, 2,000,000 of books, tracts, and papers have been printed and circulated, many of them gratuitously.

Ragged School Union. Established 1844. Income: subscriptions, which were last year 338*l.* now amount to 520*l.*; donations, 1,631*l.*; legacy left by the late James Grant, 1,000*l.*; total, 3,131*l.* Expenditure, 1,718*l.* Schools, 94, showing an increase of 14 on last year. Voluntary teachers, 1,350; paid teachers, 156. The children—on week days, 5,174; week evenings, 5093;

Sunday evenings, 10,366. Scholars in the industrial classes, about 1,200. Emigration Fund from August 1st, 1849, to May 1st, 1850, 1,229*l.* 1*s.* 10*d.* Expenditure, 594*l.* 5*s.* 8*d.* 27 Boys have since been sent ont, and 11 more are waiting for ships; total number sent out from the schools, about 250; and in no instance have the Committee, or those who assisted in the good work, had reason to regret their well-timed liberality.

Religious Tract Society. Instituted 1799. Total receipts, including sales, 61,327*l.* 8*s.* 8*d.* being an increase on the previous year of 1,832*l.* 5*s.* 5*d.* In England, Wales, Scotland, and Ireland, the grants made to district visiting, city and town missions, Christian instruction, and other kindred Societies, for circulation, amounted to 3,133,165 publications, of the value of 3,302*l.* 15*s.* 1*d.* The libraries granted for destitute districts, schools, national and British schoolmasters, and union-houses, amounted to 657. The issues from the Depository during the year have been 19,245,441, making the total circulation at home and abroad amount to about 523,000,000, in about 110 languages.

Shipwrecked Fishermen and Mariners' Society. Founded 1839. Relief afforded not only to Englishmen, but to the destitute foreigner. Number of seamen and fishermen subscribing 2*s.* 6*d.* per annum, 25,444; increase of subscribers during the last three years, 10,694; honorary agents, 500. Total receipts for present year, 7,165*l.*; expenditure, 6,312*l.* Persons shipwrecked relieved, 3,270; members helped, 630; widows and orphans provided for, 961.

Society for the Propagation of the Gospel in Foreign Parts. Incorporated 1701. Total income, exclusive of rents, dividends, special funds, &c. for 1849, 53,000*l.*; expenditure, for the British Colonies, 35,729*l.*; for heathen countries, 21,994*l.*; total, 57,723*l.* The colonies and dependencies of Great Britain are at present divided into 23 dioceses, in which the Society's missionaries labor, 297 in the British Colonies, and 50 in the heathen countries. In each of the North American Colonies a college for the education and training of clergy is maintained, and to every one of them the Society grants exhibitions for the support of candidates for holy orders.

Strangers' Friend Society. Established 1785. The peculiar design of this Society is to visit and relieve the sick poor, irrespective of the distinctions of sect or country, at their own wretched habitations. During the past year, 8,735 cases, chiefly families, have been relieved, and that by a distributian of about 2,700*l.*

Sunday-school Union. Established 1803. Benevolent income, 1,296*l.* 13*s.* 9½*d.*; expenditure, 1,251*l.* 9*s.* 6*d.* Sales to the 31st December, 1849, amounted to 6,595*l.* 15*s.* 8*d.* showing an increase of 174*l.* 9*s.* 2*d.* over the corresponding portion of the preceding year. In the four London Auxiliary Unions—schools, 503; teachers, 10,207; scholars, 100,035. Total number

of schools, 623; teachers, 12,642; scholars, 123,949. The Committee publish a magazine, and *Notes on Scripture Lessons*. Many years since they opened a reading-room and library for reference, and subsequently added a library for circulation, for the use of Sunday-school teachers. Books for circulation, 1,611. Reading-room open from 3 in the afternoon until 10 in the evening; number of subscribers, 1,089.

Sunday-school Society. 1 Trump-street, King-street, Cheapside. Income, 70*l.* 11*s.* 4*d.*; expenditure, 112*l.* 10*s.* 5*d.* Schools assisted, 103. Books granted: Bibles, 942; Testaments, 1,537; class-books, 10,610; sets of collective lessons, 111; alphabet boards, 2,245. Making a total, from commencement of the Society, of 52,297 Bibles, 217,684 Testaments, 1,610,551 class-books, &c.

Wesleyan Missionary Society, Its missions were commenced in 1786, but the Society was not organized till 1816. Total income 111,685*l.* 13*s.* 6*d.* expenditure, 109,168*l.* 10*s.* 7*d.*; debt, 10,841*l.* 13*s.* 2*d.* During the present year there has been an increase on circuits of 34; on chapels and preaching stations, 690; of missionaries and assistants, 34; of other stipendiary agents, an increase of 34; of unpaid agents, 8,087; of Church members, 5,163; and of schools, an increase of 4,230. In every quarter of the world, in every clime, under every dispensation, its missionaries are to be found—zealous, courageous, and faithful. London Christian Times.

We have given the preceding abbreviated statement respecting the religious Societies whose centres of direction and operation are in London, but whose influences, in many cases, extend to the circumference of our world, because it must be interesting and refreshing to every Christian to contemplate such manifestations of evangelical benevolence. Far more than half of these noble Societies were not in existence at the commencement of the present century.

The receipts, or to speak more correctly—for in some cases there were sums remaining on hands—the available resources of these Societies and associations, *thirty-six* in number, were last year £646,063 3*s.* 2*d.* or $2,871,391 81, estimating the pound sterling at $4 44; and the expenditures were £542,244, 6*s.* 3*d.* or $2,409,974 72; and this, let it be borne in mind, relates only to the *London* Societies. On another occasion we shall give the receipts and expenditures of the religious Societies of *Scotland*. We hope also before long to give similar statistics in relation to the efforts of Protestant Churches on the Continent, as well as those of our own country. It will be profitable, as well as interesting, to contemplate what is doing by the entire "Sacramental Host of God's Elect," in this day to advance His kingdom in the world. The sum total will appear to be quite considerable; and so it is, in comparison with what was doing fifty years or one hundred

years ago. And yet it is almost nothing in comparison with what the Christian world could do, if all who profess the name of CHRIST were in point of benevolence, self-denial, zeal, for the glory of GOD, and solicitude for the salvation of men, what they ought to be, or what even *some* now are.

Finally, whilst contemplating the operations of these blessed institutions mentioned above, we may well exclaim: *The chariots of England and the horsemen thereof!* For certainly it is *here* that we find the surest guarantees for the stability of England and for her best prosperity.

Public Schools in the State of New-York: a Crisis.

There is to be, it appears, quite an effort made at the polls next November to overthrow the FREE SCHOOL SYSTEM recently established in the State of New-York. The system has but just gone into operation, and its happy influences have not yet had time to develope themselves. And behold, a great outcry is beginning to be made in certain quarters against it. At this we are, we confess, not a little astonished; and yet perhaps we ought not to be. Let us look at the grounds of opposition.

As far as we can see, the opponents consist of two classes, one embracing those persons who are unwilling to be taxed to educate other people's children; the other, those who are opposed to the law on religious principles, as they say.

As to the former class, we are heartily ashamed to learn that there are people—chiefly men of some wealth, but having few or no children—who are unwilling to be taxed even to secure the education of the children of many poor people, native as well as foreign among us, who have not the ability to do it themselves. We have scarcely patience to attempt to argue the question with them. If they are unwilling to be taxed to promote education, intelligence, and virtue in the community, they will have to be taxed in consequence of the evils which ignorance and inevitable vice will entail upon society. They will certainly have taxation for the one or the other. Poor houses, jails, police courts, hospitals, &c. do certainly cost money. How much? A great deal—in some countries far more than common schools do.

As to being unwilling to be taxed for the maintenance of what does not directly advantage us, it is what we have all to submit to in one way or another every year. Indeed national and municipal governments could not be carried on at all without involving this at every step. The objection, therefore, is one which if available, would throw every thing like civil order into the utmost confusion. As to rich men, whether married or not, who have no children of their own, and yet object to being taxed to educate the

children of their poor neighbors, it is pretty clear that the infinite God has done well not to grant them the blessing of paternity, for they are not worthy of it. We should think that such men would be almost ashamed to look a poor child in the face!

As to the second class of opponents of the law which has established Free Schools throughout the commonwealth, the case is different. There is here, as is maintained, a question of conscience, and it ought to be kindly and patiently considered and settled. The persons to whom we now refer, oppose the Free School system solely on the ground, we understand, that the Bible is used as a reading book. The most of persons who form this class, we take it for granted, are Roman Catholics; the number of those who belong to other sects, or who reject the Scriptures, cannot be very large. The Romanists are the chief opponents of the law, on the ground just named.

Bishop Hughes and his clergy would like to receive the share of the money raised for the support of Schools by the tax in question, which the Roman Catholic portion of the population, numerically considered, are entitled to; for then they could have such Schools and teachers as they please. But this would not be conceded to any Protestant denomination, or Church, neither can it be to them for it would, if carried out, defeat all Public School systems.

With regard to the use of the Scriptures in Schools, as a reading-book, or to be read by the teacher at the opening and closing of the school, or both—it seems to us that that is a question which ought to be left to the people of each School district. If a majority are in favor of introducing the Bible into the school, it should be done; if opposed, the thing should not be attempted. The minority must either acquiesce, or get up a school of their own and support it.

In mixed schools, we decidedly think that children of Roman Catholic parents should be allowed, if their parents desire it, to have the Douay version, or such other as their spiritual teachers approve. Jewish children should not be required to read the New Testament. Nor would we compel the children of an infidel, if he objects, to read the Bible in school.

We attach great importance to the Scriptures being read in schools however, where it can be done properly. A serious teacher who reads suitable selections from the Scriptures morning and evening in his school, and who causes the Bible to be read carefully, as a reading book, and selects the parts which are most appropriate, cannot fail to produce good impressions on the minds of his pupils. An irreligious and trifling teacher might almost as well let the reading of the Scriptures alone. Brief explanatory remarks may be made by a judicious teacher, and that without treading upon sectarian ground.

But we cannot expect to see public schools conducted on as thoroughly religious a plan as select private schools can be. It is utterly impossible

that they should be. Let us do the best that is practicable. We are far from saying that schools in which the Scriptures are not read do more injury than good. But we are sure that they fail just where schools ought not to fail—namely, in the education of the heart or the moral nature of children.

If trustees and teachers act with prudence, there cannot be very many schools in which the Scriptures, or portions of them, in our version or another, will not be read either at the opening and closing, or as a reading book, or both. Such instruction in the word of God, though far from being complete, is much better than nothing. Where Christians desire more, as will certainly be the case, they must create and sustain such schools as they would have. This can be done in many places, and will be. In very many places this is impracticable. But even the best schools that can be created must not be allowed to supersede the careful and full instruction in the Scriptures which the parental and pastoral relation is designed to supply. Blessed be God, we have the Sabbath School which comes in to aid in instructing the children of parents who are not religious, in the things which relate to eternal life.

As to the Free School system of the state of New-York, we do most sincerely hope that the readers of our Magazine who reside in this commonwealth will not fail to be at the polls in November, and support it with all their might. The system may not be—doubtless it is not—perfect; but it is a noble beginning. Let its imperfections be corrected, but let not the system itself be overthrown, to please selfish men—unbelievers, or the followers of that Faith which has ever been opposed to the Word of God, and desires to keep it from the people.

An interesting extract—Hand of God in History.

Our readers will peruse with much interest the following paragraphs taken from the eleventh chapter of the admirable book of the Rev. Hollis Read, entitled *The Hand of* God *in History*. We have spoken of this excellent work in another column of our present number. May our readers be induced to procure and read it. It is rich in facts that illustrate the Hand of God in the History of the affairs of this world.

"Before quitting France I would call attention to a single fact: it is *the singular connection between the French nation and the Papacy*. This is a matter of deep historical interest. And if this providential relation is still to continue, we cannot contemplate the extraordinary religious movement now going forward in France, without anticipating some movement as extraordinary in the church of Rome. France has not only been the right arm of the Papacy in the support she has lent to Rome, but she has been the mighty angel with the chain in his hand, to chain the Scarlet Beast when he has essayed to go beyond his prescribed limits. When Rome was to be exalted, France has done it; when to be humbled, France has been the instrument. France was the first to confer temporal and political

power on the Bishop of Rome, and the first to lay hands on a Pope, make him prisoner, humble him, and kill him with mortification and rage. Yet no power has done so much, since the days of Pepin, to uphold the Papacy. In 756, Pepin, king of the French, moved by the touching letter of St. Peter himself, direct from heaven, (with the trifling exception of having passed through the hands of Pope Stephen III, and received his *approval and emendation.*) crossed the Alps, took up arms for the Pope, overcame the King of Lombardy, and left the Pope in possession of the exarchate of Ravenna and its dependencies. Thus the universal bishop became a temporal prince; added 'the sceptre to the keys'; and France did it. Pepin conferred this splendid donation on the Pope in supreme and absolute dominion, as a recompense 'for the remission of his sins and the salvation of his soul.' Charlemagne received from the hands of the Pope the crown of imperial Rome, and thus recognized and became pledged to support the unwarrantable usurpation of Antichrist.

"This famous letter—and we are happy to be able to quote from a veritable correspondence of St. Peter himself—was addressed to the most excellent Prince Pepin, and to Charles and Carloman, his sons, and to all bishops, abbots, priests, and monks; as also to dukes, counts, and people. It begins thus: 'The Apostle Peter, together with the Virgin Mary, and the thrones, dominions, &c. gives notice, commands, &c.;' the letter ending with the very *apostolic* injunction: 'If you will not *fight for me*, I declare to you by the Holy Trinity, and by my apostleship, that *you shall have no share in heaven.*'

"Pope Boniface VIII was most signally humbled by Philip the Fair, of France. Philip demanded a general council to depose the Pope; and the Pope as readily thundered his bull of excommunication against Philip. The King, roused to madness, levied an army, seized his Holiness, and treated him with the greatest indignity. He soon after died of an illness engendered by his mortification and rage. Again we trace the hand of France raised against Rome in the Great Western Schism—the elevation of a *French* Pope—the removal of the Papal seat to Avignon, and the subsequent wars of rival Popes. Here we may date the first great shaking of the mighty fabric of Rome. Here the Beast received his incurable wound. Again, France, under *Napoleon*, humbles the Pope, and breaks the strong arm of his temporal power

"The political power and influence of France, her treasures, her diplomacy, her armies and navies have been laid an offering on the altar of Rome. And France, too, has done more than all other papal countries to *extend the Romish faith.* She furnishes near one half of the missionaries of Rome, (total, three thousand in number,) and about one half of the receipts of all her missionary societies, (total amount, nine hundred thousand dollars.*) The government is foremost, too, in opening the way, by its power and diplomacy, for Papal missionaries; and freely lends its ships of war to transport Romish priests to distant continents and islands, and its cannon to compel the people to receive them.

"What France will do next, doth not yet appear. The present auspicious movement in that nation certainly cherishes the hope that this right arm of the Papacy may, ere long, prove a right arm to conduct Rome to Christ. This we may at least hope *evangelical* France will do—though Papal France may once more lend her power to uphold Rome.

"The recent revival of evangelical religion in Geneva, the city of Calvin, and where Beza made bare his giant arm in defence of the Reformation, may not be overlooked in our estimate of providential movements in Europe. Geneva has been called the Jerusalem of the continent. Once purified and filled with the sweet waters of life, it would be a fountain, whose streams should flow to Europe and the world. Already France receives her healing waters, and her deserts rejoice.

"Late movements in behalf of *reform* indicate moral advancement in Europe The tem-

* Not so much now; there has been a great falling off since February, 1848, and the revolutions which have followed.—*Ed. of the Am. and For. Chr. Union.*

perance reformation has crept into the palaces of kings, and numbers in its ranks nobles and princes, while associations for carrying out various plans of benevolent action are springing into existence in almost every quarter of the continent. The travels, labor, and reception, of the Rev. Dr. Baird afford a forcible and edifying illustration of what Europe now is as a field prepared for the good seed of the word. Fifty years ago, how would the monarchical people and aristocratic princes of Europe have received a protestant, an American, a republican, a man whose principal and sole object was to search out the moral destitutions of the land, and to overflow its moral wastes with the pure waters of life? How he has been everywhere hailed as the precursor of better days to the lapsed churches of Europe, we know. How he would have been received at any former period since the expulsion of Protestantism from France, Spain, Belgium, and Italy, is matter of no doubtful conjecture.

"Europe does not, perhaps, present a more pleasing feature, or one of more delightful promise, than in the *increase of evangelical religion in high places*. I have already alluded to instances of this in kings' palaces, of crowned heads guided by pious hearts. What a charming example of the power of religion is the Duchess of Orleans, whom the Protestants of France had fondly hoped to hail as their Queen—Count Gasparin, a young French nobleman of great promise and decided piety, a man of fine talents, and the most fearless champion for the truth the Protestants of France have had for half a century. To which may be added, the late Duchess de Broglie and her excellent son,* the Baron de Stael, and not a few of kindred spirits, who now adorn the higher ranks of life in France and on the continent of Europe.

"Or, in another sphere, we meet such men as Dr. Merle d'Aubigné, Prof. Monod, G. de Félice, Dr. Malan, and the indefatigable, spirit-stirring Roussel, and Mr. Cordès of Lyons. Indeed, the evangelical church in the ancient city of Lyons is a beacon of great promise. In the very heart of Catholic France is a church of near four hundred members, and the truths of the gospel preached to immense numbers every Lord's day. Or, I might speak of the late wonderful movement in favor of religious liberty in Germany, Switzerland, and Belgium.

"In reference to the latter, we must note, in passing, another interesting providential interposition in the destiny of nations. Rome and her priests espoused the cause of the Belgic revolution, hoping to be rid of the Protestant influence which a union with Holland had imposed upon them. Never did men more grossly mistake the intentions of Providence. The result was a *constitution* for Belgium, securing perfect religious liberty. No country in Europe enjoys so complete religious liberty.

"The finger of God is most distinctly seen at the present time in Europe in the *progress of free principles*. The science of government has undergone an almost entire revolution within the last half century. The idea of the absolute divine right of kings is exploded as one of the last relics of a feudal age, and the republican notion that a government is for the people, is not only being conceded, but is fast becoming universal. Europe is engaged in a war of opinion. On the one side, for constitutional government; on the other, for arbitrary power and hereditary succession. Every revolution produces a result in favor of popular sovereignty, and detracts in the same proportion from the divine right of legitimacy. In France, Germany, Spain, Portugal, and Italy, civil liberty is in the ascendant.† All continental Europe seems about to be shaken to its very centre.

"The revolutionary tendencies of Europe are especially interesting on account of the con-

* This is an error. Baron de Stael was a *brother* of the Duchess de Broglie; both were children of the celebrated Madame de Stael.

† We wait, in hope and fear, to see what shall be the result of the extraordinary movement of the new pope, Pius IX, in favor of advancement and liberty in the Papal states, and throughout the Papal world. The above was written in 1847.

nection between free institutions and Protestant Christianity. Both are the fruit of free inquiry. Church reform is very likely to follow political reform. As the government of reason and law takes the place of arbitrary power, obstacles are removed to the free access of the gospel. While, on the other hand, every Bible, or sound religious book that is distributed in Europe; every protestant school that is established; every evangelical sermon that is preached; every Bible doctrine or moral sentiment that is enforced, is a stone loosed from the foundation of the two-fold dominion of Popery and civil despotism.

Another feature not to be overlooked, is, *the general waking up of the mind of Europe*, at the present time, on the great subject of religion. The Romanists may call it a woful tendency to infidelity. It has in it, to say the least, a strong suspicion and disgust of Romanism. The public mind is unusually awake to the absurdity of Papal rites and superstitions. The spirit of inquiry is abroad, and, dispossessed of its predilections for Popery, the mind of thousands is open to receive the truth in its unadorned simplicity.

Little need now be said on our second inquiry:—*The present condition of Romanism and of Protestantism.* The inference from the above is irresistible. In a worldly point of view, Rome possesses immense advantages for propagating her faith; and she is making desperate efforts to regain her lost dominions. The finger of prophecy and the strong arm of Providence are marking her as the object of Heaven's maledictions. 'The souls of the martyrs beneath the altar are uttering their solemn petitions against her. Thousands are becoming weary of her vain superstitions and her ghostly tyranny. Her very opposition is becoming more feeble. Fire and faggots have failed. Her military and her diplomatic power is gone. She no longer stands up in the presence of kings, thirsting for the blood of the saints.'* Her power is diminishing with the advance of knowledge, piety, and civil liberty. Before the advancing light of the Bible, Rome is stripped of her meretricious charms. Where she once threatened, she now implores, or condescends to reason. 'She, who once roared, and the nations trembled; she, who frowned, and kings grew pale,' is now as tame, and, where public sentiment compels, as obsequious, as an enfeebled, famishing old lioness.

Protestantism, on the other hand, though for a long time enveloped in a dark cloud, is now as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. Worried out by the proud usurpations of Rome, and crushed beneath the heavy foot of popish oppression, Protestantism has been chased off the soil on which, for some time after the Reformation, she seemed indigenous. On the very ground where Luther taught, and Calvin and Melanchthon defended the truth of Revelation, Protestantism had almost ceased to be But a remnant, according to the election of grace, remained. All had not bowed the knee to Baal—all had not received the mark of the beast. The day of their redemption seems to draw near. Again do they rise in all the vigor of youth, and put on the helmet of salvation. In their recent efforts to resuscitate the languishing churches on the continent, and to strengthen the things that remain, they have found richly verified the promise, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.'

The present condition of Protestantism in Europe speaks volumes in favor of her speedy evangelization. Or if viewed as a providential movement, it indicates the *prepared state* of Europe to receive a pure gospel.

If the picture before us is a fair one—if Europe, in her general features, and in respect to the present condition of Popery and Protestantism, be such as has been described, the question of *duty* in respect to this portion of the world, is irresistibly forced upon us. In the vision of our faith, and in the arms of our benevolence, we are to encompass the whole

* Report of the Foreign Evangelical Society, 1840.

earth. Not a nook or corner may be overlooked. No rank or condition of men, no climate or color, may form a barrier to the universal benevolence of the Christian. Yet the Christian philanthropist and philosopher must, above all other men, watch the finger of Providence. Where God is at work there he must work. Where he finds an open door, there he must enter, looking to God that he will make it a wide and effectual door. In carrying out his great plans in human redemption, it suits the purposes of God sometimes to advance his work simultaneously in nearly every portion of the great field, and sometimes to confine his agency to particular portions of it. We must watch the Divine mind and work where He works.

At the present time the mighty hand of God is stretched out over nearly the whole of the vast field. At no former period has He given so distinct indications that he was about to give all the kingdoms of the earth to his Son. Yet the agency of his Providence is more distinctive in some portions of the world than in others. There is in the order of time and place a preference in the Divine mind. Some nations shall come in before others. We must study this preference. The finger of Providence will point it out, and then we must direct our efforts, our prayers and benefactions, to the point or points where the lines of Providence the most prominently converge.

At present Europe is one of these *special* points of convergency.

This will enable each one of us to determine our personal duty towards that interesting portion of the world. Looking to the present condition of Europe—her opening and inviting field, her wants, and the indications of Divine Providence towards her, what, in benefactions, in prayer and personal effort, is the measure of our duty? This determined, in the fear of God, and with the approval of an enlightened conscience, it only remains to be said, the 'Foreign Evangelical Society'* is a channel by which to convey our benefactions to the aid of a feeble, yet determined Protestantism, in her struggles to rear her head amidst the opposing principalities and powers of Papal Europe.

"'The liberal deviseth liberal things;
"'And by liberal things shall he stand.'"

Christian Courtesy and Christian Fellowship.

We find the following account of an interesting scene which occurred at the late meeting of the General Conference of the Methodist Episcopal Church, South, in a St. Louis paper. It took place on Wednesday, May 8th, 1850. The Conference held its session in St. Louis. Would to God that these scenes were more frequent in the ecclesiastical assemblies of our Evangelical Churches. We hope that the time will soon come when, in all such assemblies, there will be seen representatives of every other branch of the one true Church of Christ in our land, for the purpose of manifesting the real unity of the Protestant Church, and promoting brotherly love.

"Conference opened with Bishop Paine in the chair.

"The venerable Bishop Soule, apparently in great feebleness, entered and took his seat with his colleagues.

* Now "The American and Foreign Christian Union."—*Ed. of the A. & F. C. U.*

"The two eminent ministers of the Presbyterian Church—Rev. Dr. Potts, of this city, and Rev. Dr. Murray, of New Jersey, author of Kirwan's Letters to Bishop Hughes, and Moderator of the General Assembly—were introduced by Dr. Early to the chair, and by the chair to the Conference.

"The Rev. Dr. Murray desired permission to say a few words to the Conference, and proceeded as follows:

"'I am here on my first visit to the great West. Till within a few days, I was never West of Pittsburgh. I had heard much of the West. I have come to what used to be considered the outward limits of the country; but since my arrival here I am informed that I have scarcely reached the centre. I am on my way to the General Assembly of that branch of the Church with which I am connected. It affords me unfeigned gratification, in looking over this body, to find here so noble a representation from so noble a branch of the Church of our common LORD, occupied in giving this great valley to JESUS CHRIST, who is ultimately to reign over the whole earth.

"'I am gratified on another account. This is a day of sacramentalism and formalism. I am gratified to meet with the representatives of a large Christian community, with whom my own Church is in the closest alliance, in opposing these evils. In view of our common interests, sir, we should be drawn closer and closer together by the bonds of love and the chords of a man.

"'In some things, it is true, we differ; but these things are only as the drop in the bucket—as the dust of the balance, which the hand of a child may wipe away, compared with the great matters in which we agree. As Presbyterians and Methodist Episcopalians, I hope, sir, we shall coalesce more and more; not to increase our differences, but to perform the work to which GOD has called us—of giving the Gospel in its simplicity and its purity to the world.

"'Sir, it is a beautiful idea to me. I look upon the map of Palestine; I see the country parcelled out to twelve different tribes; but they are all the tribes of Israel! Or, if we compare the Church to an army—an army with banners—how delightful it is to see such a union and harmony between its several departments; and I rejoice to find here, belonging to that army, so noble a phalanx: and cordially say to you, as to my own Church, God speed you! I wish to say one thing more. Upward of thirty years ago I was a boy in the city of New-York; a mere boy, and, to a great extent, friendless. My first religious impressions were received under the ministry of a man now in Heaven. As a bird wandering from the nest, I sought here and there for counsel and consultation. I can recall many who aided me in my incipient Christian course. It is with the greatest pleasure I see one here this morning, on whose ministry I often waited at that period, and whom I have not seen before for thirty years. I mean the venerable man, Bishop Soule, who presides over your Conferences. It is with unfeigned gratification, and thankfulness to GOD, I am permitted to behold his face once more.'

"Bishop Paine arose, with evident emotion, and said:

"'Sir, we do not regard you as a stranger. We have read your admirable letters, signed 'Kirwan,' to Bishop Hughes. We agree with you, sir. We welcome you among us. We are glad to see you. We pledge ourselves with you to the defence of our holy religion against the encroachments and corruptions of formalism and sacramentalism.'

"The manner in which the reverend stranger addressed the Conference, and the

sweet spirit of Christian charity evinced in his remarks, with the catholicity and cordiality of the Bishop's reply, produced a delightful tide of emotion, and drew tears from many an eye.

"The Chair introduced the Doctor to his Episcopal colleagues, and the Conference adjourned with the benediction of Bishop Soule."

The Free German Catholic.

Contents of the 20th number, Vol. III., of Der Freie Deutsche Katholik. *Poetry:* The Beatitudes; My Profession of Faith; The three Stars: Inscription on a bell at Breslau. *Edification:* Gal. 1. 4.; Our Father who art in Heaven; Seek peace and Sanctification; The seven little children; If you cannot do great things, do not refuse to do little things; A Geographical and theological *lusus verborum;* Proverbs and Aphorisms; Long and short. *Original:* Renunciation of the Roman hierarchy in Philadelphia; Political character of the Pope's Primacy proved from Romish Writers; German Protestant Congregations; On Bible Meetings at the present time; Ganganelli (Pope Clement XIV.) on Religious Liberty. *Miscellaneous:* Bishop Hugo and King Richard; Fenelon; A Monastic History; Tunnel of the Alps; A word to Children and Parents; Man justified by Grace; I trust in my God: Last will of Goethe. *Ecclesiastical News:* Notice of the Missionary in New-York, Breslau, Darmstadt, Italy; A New Religious Order; Rome. *Secular News:* Pontifical States; France; A New Temple of Solomon; A very Ambiguous Church; Lamentable effects of Superstition; Professor Webster, Books, Agents, &c.

Our readers will see that this paper possesses sufficient variety. We are happy to say that its circulation is steadily increasing. It is issued twice a month, for one dollar per annum.

Our Own Operations.—Home Field.

Reports of our Irish Missionaries.

From one of our missionaries, labouring amongst the Irish population in New England, we receive the following statements. It will appear from them that the field occupied by this laborer is comparatively new; the encouragements, however, are great, and there is a prospect of permanent usefulness before him.

"You will probably be desirous of hearing from the new and important scene of labor entered upon in this city. On the 22nd a committee met, consisting of one clergyman and two laymen, to represent each orthodox denomination. The attendance was not so full as desirable, owing to the fact that some of the members were out of town at the time. At that

meeting an executive committee of five was appointed, one from each denomination, to meet in the beginning of each month, to look into all matters connected with the work in this place. Its first meeting will be to-morrow.

"To particularize all the minutiæ of our Missionary operations would scarcely be possible or necessary; but I feel happy in stating, that notwithstanding several instances of opposition, considering how short the time of our labor has been, things wear a very favorable aspect; the people for the most part, will hear when circumstances are favorable to our approaching them. We have reason to think that five or six men and two women are under conviction, although they do not as yet avow their sentiments.

"In the prosecution of our work we have had many interesting interviews; some of a most striking character.

"On coming to this place I became acquainted with one ——. I have had several precious seasons with him, pointing out the errors of Romanism, and bringing before his mind GOD's way of saving sinners. My own soul has often been much comforted whilst thus engaged; 'in blessing others we are doubly blessed.'

"I have also become acquainted with a Mr. ——. On one occasion, when calling to see him, a number of persons, (Romanists,) about ten I think, came in. I spoke to them at considerable length; showed them that we were all guilty sinners before GOD; spoke of the love of GOD manifested in CHRIST's coming to suffer and die to save us from sin, and death, and hell; showed them that he was the only Saviour, that all sinners might come to Him and to Him only; and that He is full of mercy to all that call upon His name. Whilst thus speaking, many of them appeared to be very much affected, even to tears. I have called since to see ——; his mind is under gracious influence; and I hope there is quite a field of usefulness open in that neighborhood.

"We have also paid several visits to two families of the name of M——; I trust that seed sown there will grow into an abundant harvest. There is also another very interesting family, who are learning in the most childlike simplicity; I hope to see them rejoice in the converting grace of GOD. Whilst engaging in prayer with this family, after first plainly directing them to CHRIST, the sinners friend, I have sometimes enjoyed much of the divine presence. On last Saturday, when brother F—— and I were going down —— street, we met a gentleman with whom I had had some controversy on a former occasion. I introduced him to Brother F., saying that they stood on equal grounds, one having left Protestantism, and the other having renounced Romanism. They of course began to explain, and whilst speaking, quite a crowd of persons came around us, mostly Romanists. Brother F. was the champion in the cause of truth on the occasion. After

having disposed of his opponent, a rather warm debate ensued between the latter and another gentleman. When brother F. had left, I stopped with quite a number of the crowd that remained, and spoke very plainly respecting their errors. Some of them quoted Scripture in support of their views, which I endeavored to show, in its true and simple meaning, quite against their views; teaching doctrine far different from those they advocated. We parted on good terms; three of them whom I conversed with more particularly, gave me their address, permitting me to call upon them. On Sunday, whilst going to the State Prison to preach, I met one of them; he went with me, and heard very attentively, whilst I spoke from the words 'What must I do to be saved.' We visit the prison as often as we can have free access to it, as also the asylum; I preach there likewise. The inmates of both institutions are mostly Irish Romanists.

"We try to turn every opening to as good account as possible. We visit over twenty families as often as we can. We have been endeavoring to get up a Scripture class at my house, and hope to succeed. I also have in contemplation to try to obtain a place to lecture in on the Sabbath; I believe it would be productive of much good.

"You see there is quite an extensive field open to us here, and there is reason to hope that very happy results will, in the course of time, be realised. I trust we are endeavoring to labor with *singleness of purpose*. May the Lord himself give us wisdom and grace, that we may prove ourselves his faithful servants!

"Brother F. also writes to you in regard to our work. We have found it very pleasant to be together, going out and coming in, and consulting about the interests of this good cause. I have this moment received a message from the States Prison, requesting me to go and see a man whom I have visited a few times, speaking very plainly to him of his state as a sinner about to stand before God; he is under sentence of capital punishment. O may his spirit find rest in Christ, the city of refuge!"

The companion of our missionary whose report we have given above, writes, from the same field of labor, in similar terms of hopefulness. We extract such portions of his letter as do not refer to the incidents narrated above.

"I feel great pleasure in being able to state, that my labors among the Irish Roman Catholics in this city have been carried on without much opposition on their part. Indeed, I have been received with every mark of respect, save in one or two instances, which I have met with from women, who displayed the true spirit of Popery,—abuse instead of argument. On these occasions I used all the policy justifiable, to convince these ignorant

superstitious women, of the folly and sinfulness of their conduct; but in vain, my remonstrance was ridiculed, and I was finally compelled to leave.

"I visited another Roman Catholic family in —— street, who had come from the south of Ireland, and not far from my own birthplace; they received me with genuine Irish hospitality. The head of the family is sick, and apparently beyond recovery. I spoke to him for a considerable time on the true mode of salvation, as taught by our Saviour JESUS CHRIST and his blessed Apostles, and the danger of rejecting this mode, and clinging to the vain traditions and foolish doctrines of men. He said he had no hope but in JESUS CHRIST. When I asked him if he had any hope in the Virgin Mary, in purgatory, in extreme unction, &c.;—alas! his mind was divided and confused. He endeavored to justify these erroneous doctrines, but failed, and burst into tears. I left him, but was invited to repeat my visits. I have done so, and found them always very willing to receive me. I sometimes bring my Irish Testament with me, and read portions of it for them, to which they listen with great interest. The priest also visits the sick man, and I fear he poisons the truth which I strive to impress on his mind. On Friday last, while paying my visit to this poor man, according to invitation, two men entered the house, one of them bearing a huge Bible, and some other controversial works in his arms. He took a seat, put on his spectacles, opened his Bible, and commenced an attack on the Protestant religion, defying me to meet him on the subject. We argued on purgatory, prayers to the saints, justification by work, and other Romish errors. I proved from his own Bible the absurdity of these doctrine, and not only their absurdity, but their soul-destroying tendency, in leading the poor sinner from Him, in whom alone he has 'redemption through his blood, the forgiveness of sins according to the riches of his grace.' My antagonist argued in a very cool dispassionate manner; but the man who accompanied him was almost enraged. My arguments, I think, had some effect on the rest of my hearers, and on the sick man especially. I was invited to call again.

"I pay frequent visits to another man in the same street, and of the same name, who keeps a little store. This man, though apparently a slave to Popery, possesses a great spirit of inquiry, and I entertain hopes of his conversion. He reads the Testament. I called to see him on one occasion with Brother C——, and had not long been in the house when the shop was full. It was a very favorable opportunity, and so we availed ourselves of it, and commenced explaining to them how the sinner could be justified through CHRIST. Of course we did not get far when a controversy ensued, which lasted about two hours. Although they all, with one accord, denounced the 'religion of Luther and Calvin,' they gave us no personal abuse. We spoke to them on the errors of their church in plain terms, and refuted them, both by Scripture and common sense. They begged of us to call again, and so we

did, but I never saw any of them since, save M—— himself, who always receives us with a kind welcome. I had several opportunities of speaking to others in this house.

"I have visited more than twenty families since I came to the city, and have repeated my visits several times. On some occasions the neighbors would come in and listen attentively to us; in some instances they would agree to have us pray with them. Besides our visits to these families, we have had frequent opportunities of speaking to persons outside at their daily labors, as also at the prison and asylum. At a carpenter's shop in —— street, (the master being a very intelligent Protestant,) we have often met with favorable opportunities of conversing with Roman Catholics, and they give us a very fair hearing.

"I have had several other interesting controversies, and edifying conversations with my Roman Catholic countrymen, and have found them for the most part very willing to hear me. All the discouragement I feel in my work is, that the most of the Irish here are from a part of Ireland where Popery produces its most direful effects. And though they renounce many of their gross superstitions after coming to this country, they retain the old hatred for Protestants. But the only way to remove hatred and superstition, and all the other corruptions of the carnal heart is, by bringing them under the influence of that Gospel whose blessed 'fruits are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law;' and this, with GOD'S blessing, through faith in His word, we shall endeavor to do."

Our German Missions.

Our German Missionary at Newark, N. J., in his Quarterly Report of August 1st, stated, among other things, that the *Free German Church* of that city has, within the last three months, been increased by the accession of thirteen persons from the Romish Church. The present number of members is sixty-one.

Public worship is well attended, especially on Sabbath mornings, when the assembly often exceeds one hundred persons. In the afternoons and evenings the congregation is smaller, by reason of the great distance which many have to come.

The "*Free German Catholic*" is circulated with much zeal, but the Missionary reports that many of the people are too poor to pay for a newspaper. He states that, in his visits from house to house, he has occasion to learn the great poverty of many of the German Roman Catholics in Newark, especially those who have but recently come to this country.

On the subject of visiting from house to house, the Missionary states

that he finds this to be the most effectual mode of reaching Romanists; he says that he finds a deplorable destitution of the Word of God. Many receive the Scriptures joyfully; others hesitate and refuse, because the priest has forbidden their reading the Bible. He states that the Word of God sometimes works wonderfully and in different ways on such souls, and that by reading and expounding of the Scriptures at their houses, he has succeeded in inducing several to come to the church. "It is, indeed," (we quote his words *literally*,) "a hard dask (task) to be a missionary among that kind of darkened people, and, without having been himself a Romanist before, none can do much among them. Only the love for the good cause itself, and the assurance of being called by God to be an instrument to save poor souls from perdition—this only bestows courage and zeal to go forward as a missionary on the rough paths of duty."

Our missionary regrets that the missions of the Society among the German Roman Catholics are so much misrepresented and opposed, even by some from whom other things should be expected. But he attributes it to the want of information, and prejudice arising from ignorance.

In conclusion, he speaks highly of the aid which he has received from American Christians in carrying on the Sabbath School in the English language, and acknowledges in the most grateful terms the kindness of several ladies of the Presbyterian Churches, (among whom he begs leave to mention Mrs. Chief Justice Hornblower,) who have, with such self-sacrifice, assisted and encouraged him in his work, as well as ministered to the wants of his family.

Movement among the Germans in Philadelphia. Formation of a Free German Church.

For two or three months, an important movement has been going forward among the Germans in Philadelphia that are dissatisfied with Romanism. On the first Sabbath in July an open secession was made, an account of which we take from a newspaper of that city:

From the Philadelphia Sun, July 8.

SECESSION FROM THE ROMAN HIERARCHY.

There was a large meeting held yesterday afternoon in the lower saloon of the Chinese Museum, on the occasion of a number of intelligent Germans of our city and county having expressed a desire to secede from the Church of Rome. This subject, one of the most important now in agitation, brought together a large number of intelligent men, who were desirous of ascertaining the reasons for the movement. There were about fifteen hundred men, women, and children present. At about three o'clock the Rev. Dr. Giustiniani, and the Rev. Charles Kast, of Baden, Germany, ascended the rostrum. After a silent prayer by the Rev. Dr. Giustiniani, the congregation joined in devotional exercises, and the pro-

ceedings advanced. Rev. Dr. G. addressed the assembly in English, and set forth the nine following reasons why the congregation wished to secede from the Romish hierarchy, and to establish a free Catholic Church.

First—Freedom of conscience.

Second—Because we and our children are deprived of the Holy Bible.

Third—We cannot recognize the Pope as the infallible head of the Church, or Vicar of CHRIST.

Fourth—We do reject that the priests, through their ordination, receive power to rule over GOD'S inheritance, to traffic in souls, enslave conscience, and stupify the mind with superstition.

Fifth—We reject celibacy.

Sixth—We reject Auricular Confession as unrighteous and demoralizing.

Seventh—We reject purgatory.

Eighth—We reject calling on the saints, veneration of images and relics.

Ninth—We reject indulgences and pilgrimages, because they tend to self-righteousness, and make commerce of human souls.

The above nine reasons made the subject of the speech of the Rev. Dr. Giustiniani. He fortified himself with ample proof taken from the Scriptures. His appeals to the audience to stand steadfast by the Holy Bible, and to put their trust in the Lord, were quite eloquent and impressive. There was a disposition to applaud, on one or two occasions, which he promptly checked, and hoped that the sacredness of the day would be observed. There was no attack made upon the Roman Catholic religion; the speaker, rather than go into an argument, gave his reasons why he could not concur in the peculiar tenets of that institution. He wished it distinctly understood, that whilst he renounced all allegiance to the Pope of Rome, he was not opposed to the Catholic religion.

He exhorted his hearers to be watchful and prayerful; to clasp the Bible to their bosoms, to read it, to put their trust in it, and as long as a single star blazed in the American flag, they would be safe. If, however, this blessed country should be blasted by the influence of the Roman priesthood, then he would exhort his hearers to take their Bibles in their arms, gather themselves together, and die in its defence rather than submit.

The Rev. Charles Kast, of Germany, addressed the congregation. He spoke in German, and was eloquent. After he had concluded, the Rev. Dr. Giustiniani descended to the floor, and, taking a lighted candle in his hand, pronounced the congregation as having seceded from the Church of Rome; and, on blowing out the candle, introduced in its stead the never-failing light that comes from the throne of Heaven.

Taking the meeting all in all, it was a happy one. The congregation seemed to be exceedingly well pleased with the proceedings, just as if they had burst the bonds of slavery, and were about to enjoy that freedom of conscience which is known and cherished in the American bosom.

Foreign Field.

The following extracts from an account of a Missionary tour, made by the Rev. John Monod, through the Department of the Var, (in the South-eastern corner of France,) will be read with interest. We take it from the *Evangelical Christendom.*

"If you think it likely to gratify the readers of your valuable journal, I shall have

much pleasure in noting down what occurred during a missionary tour I have lately been making through the department of the Var, and which I prosecuted as far as Nice.

"In mysterious and stirring times like the present, when wants unfelt before press upon the attention, and the agonizing cry, 'What must I do to be saved?' bursts from the deep recesses of the human heart, a missionary tour excites peculiar interest; the force and eternal reality of the gospel is actually realized. How vast the privilege to be permitted to hold forth 'the bread of life,' 'the light of the world,' 'the water which springeth up unto life eternal,' to multitudes perishing for lack of truth, and light, and life! Where we meet with any anxiously inquiring after some stable authority capable of restraining the violence of the masses, as an antidote to and preventive of anarchy, we refer them not to the acquired, the artificial authority of Catholicism, but to the supreme authority of the Christian faith; to such as are persuaded that order can only return in companionship with liberty, we proclaim this same faith—the repository and the asylum of genuine and real liberty. The gospel, in its pristine simplicity, disencumbered of technical phrases and lifeless theology—the gospel, ever new in its venerable antiquity, is the appropriate and sufficient remedy for the evils which distress us now.

"Unfortunately, I could only devote a very short time to my journey, being detained in Marseilles by pastoral engagements, which also prevented my penetrating into the Catholic population, to ascertain their wants, and manifest towards them Christian sympathy. If a missionary could be found animated with the spirit I speak of, active, ardent, willing to spend a few months in traversing this magnificent department of the Var, he would accomplish a noble work.

"I will follow up these reflections by an account of my tour, not remarking generally on the religious condition of the country through which I passed, since I remained there so very short a time; but simply stating what I have seen, assured that any thing connected with the kingdom of God will have an interest for the disciples of Jesus.

"My first visit was to Hyères, a little town distant four leagues from Toulon, the favorite winter resort of persons suffering from affections of the chest; yet it is a remarkably cheerful place, immense orangeries, giving the whole district a festal air, very extraordinary to visiters from the north. The pastor of Toulon goes over occasionally to perform divine service at Hyères, but there is no regular worship, and the spiritual interests of the Protestants are grievously neglected. When a meeting for worship is to take place, the people assemble in the apartments of a resident who opens his house for the purpose. A very large hotel is being erected at the entrance of the town, to which two chapels are to be attached, one for Protestant, the other for Catholic service.

"Some time ago the general Consistory for the Mouths of the Rhone and Var applied to the minister for an additional pastor to officiate at Toulon; so reasonable a request we may naturally expect will ere long be granted, in which case Protestant worship will be regularly performed at Hyères, at least during the winter months.

"The evening of the same day I preached at Toulon, where religious indifference reigns undisturbed: the church being unfortunately on the third, and not on the ground floor, draws a very small congregation. Yet the streets are filled on Sunday with a numerous and unoccupied population, consisting of officers in the navy and

soldiers, who would, perhaps, willingly spend an hour of their time in listening to the simple and energetic exposition of the gospel. I think that, generally speaking, the great desideratum for the Protestants of France is to be better known. Even the well-informed classes of society are profoundly ignorant of all that concerns them. I will give an example in a person I happened to meet with, on my journey, a very superior Roman Catholic, and a member of one of the first French families of Brittany, who was not aware that there were any Protestants in his native province. *Ab uno disce omnes.* The conclusion we arrive at is simply this—our aim should be rather to make ourselves known than to contend with the Catholics, and we shall infallibly find this inoffensive mode of procedure much more effectual. The bulk of the population, especially among the most enlightened, are no longer Catholics at heart; they retain the name, and observe the forms of Catholicism, but the principle of free inquiry daily gains ground among the people; and, without taking upon us to affirm that Protestantism, in its uncompromising simplicity, will be called to occupy the place of the Romish establishment, we may venture to assert, that in preaching the gospel to Catholics, we have already secured to ourselves 'a friend at court.' Appealing to their sincerity, imploring them by the true faith to conform their profession to their convictions, not pretending, in deference to their fellows, to hold creeds which have ceased to be theirs, we station ourselves on a vantage ground where we may hope, even now, to be often victorious.

"These thoughts were occasioned by the great number of unoccupied and intelligent men I met with at Toulon. You are aware this is a station for convicts. The Protestant service is celebrated once every Sunday on board an old man-of-war, set apart for the purpose; the pastor takes his stand behind a small table, and the convicts assemble all around him. It is impossible, without deep emotion, to speak to an audience like this of the love that says, even to them, 'Come unto me, all ye that labor and are heavy laden.' The marvellous power, the Divine beauty of the words seem to strike one for the first time, where the kingdom of GOD cometh without observation, while it is quietly developed in a most encouraging manner. I reached Antibes in the evening. The following is the information I received from Mr. Boissier, who has been there some time. (Mr. Boissier is one of the pastors who quitted the Established Church and joined the Evangelical Reformed Church after the Synod of September.) The inhabitants of Antibes are Roman Catholics, with three or four exceptions; therefore, to them Mr. Boissier addressed himself. He awakened at once great curiosity; the people—intelligent and liberal enough—weary of priestly bondage, crowded to hear the new preacher. He hired a large room, and opened a succession of religious conferences, which were assiduously attended. The room is now much too small, but he has not yet been able to substitute for it a larger. The congregation includes men of all ranks, mechanics, young men, citizens, professional men, and liberals, who assemble three times a week to listen, I do not say to sermons, for such they are not, but to lectures, in which Mr. Boissier unfolds to them the Protestant faith, as opposed to Popish doctrines. As long as a controversial tone is preserved, the speaker is sure to carry with him the sympathies of his hearers, which it is more difficult to engage when the undisguised and personal application of gospel truth is attempted: yet I had an opportunity of observing that even then they will listen. Mr. Boissier has printed cards, which he distributes in the town, announcing the conferences, and the subjects which are to be successively handled. He also, in

consequence of a Catholic preacher in the neighborhood attacking the Protestant faith in his sermons, declared his intention of attending his church, and whenever he heard Protestantism attacked, he promised his hearers a reply at the following conference. He has been very successful in carrying out his design. I cannot tell what the real results of Mr. Boissier's labors at Antibes will be, or if he will be able to remain there very long. The authorities have rather encouraged than opposed him at present, but how long will that last? Be that as it may, questions have been proposed, minds roused to inquiry, consciences awakened; and God may, perhaps, choose controversy as a means to bring some souls to salvation. At the close of these meetings Mr. Boissier sells New Testaments, and has already disposed of many in this way.

"I have not yet spoken of Nice, and a little village which is the subject of a remarkable religious movement; but the length of this letter induces me to defer further communications to my next."

South America—Valparaiso.

On the 1st day of August the Rev. David Trumbull and his wife left us for Valparaiso, where he will resume the work which he has prosecuted there for almost four years. They sailed in the Crescent City for Chagres. This will enable him to make inquiries at Panama, Callao, Coquimbo, and other points of interest on the western coast of South America, respecting the importance and possibility of commencing missions at them. We may expect to receive valuable communications from him in due time.

Panama.

There is a good prospect of obtaining a suitable Missionary for this place.

Italy.

Extract from a letter, recently received, from one of our Missionaries in Italy, laboring in one of the chief cities.

"I have had many conversations that give me little satisfaction, but some have greatly comforted me. There are two Italian families in this city where I am welcome as an expounder of the Gospel. The other evening I had the consolation of believing a family of four adults to be truly interested in my explanation of the *Lord's Supper*. The mother seems like a good, pious, New England woman, and hungering for the 'bread of life.' I gave her a New Testament some time ago, and as I was leaving that evening, after my exposition, I saw her, half-turned from me, kiss the book, and look up with tears in her eyes. The other family is less serious, but interesting, sensible, and teachable. Mr. ——— brought me into acquaintance with them. I am expecting every day a letter from the Italian Committee in ———, giving me addresses of other families favorably disposed."

Movements of Rome.

At the suggestion of some of our friends we have concluded to make a new Department in our Magazine, in which we will briefly record the Movements of Rome, in this country and abroad, in as brief terms as possible. It is important to be well advised on this subject. It will be interesting to remark the various phases, too, which this *Protean* system of error may, from time to time, and in different parts of the world, present;—phases which ever betray the true spirit of Rome, and the nature of her dreadful heresies. On the present occasion we can only refer to the revival of miracle-mongering in some parts of the domain of his Holiness, as the subjoined article will show. In our next we shall have other matters to relate.

Rome at her old Work again.—Rimini and Salette.

It ought really to be distressing to every enlightened mind to see how the Hierarchy of Rome—not the mere "vulgar," as the masses are scornfully denominated—can in this nineteenth century, for their own mercenary purposes, lend their influence to the upholding of the basest impostures and most senseless lying wonders. What can we think of such men but that they willingly and intentionally deceive the poor, ignorant people, for the purpose of subserving their selfish ends?

It would seem as if Rome, foreseeing that her hold upon the people cannot be maintained by any rational means, has fallen back upon the methods which she so successfully practised in the middle ages. Within a short time a great miracle is reported to have occurred in Rimini, a town in the portion of the Papal States which borders on the Gulf of Venice, and is commonly called *Romagna*. And what, good readers, do you think that miracle consists in? Why simply this: "A plain canvass picture of the Virgin has been," for two or three months, "opening its eyes, casting piteous glances to Heaven, and again pouring down ecstacy into the souls of the faithful!" We are told that the bishop of Rimini fainted before it! and that another bishop, he of Cesene, was enabled for five minutes to contemplate, in those opening eyes, the seven wonders of Paradise! What is more, "thousands upon thousands of the poor people see whatever they are told, or wish to see!" Well has it been said that "the Papal Cabinet, whose policy is to convert jugglery into special Providence, occupies itself with this solemn farce for the better enslaving of its subjects." What paganism! And all this in the name of that glorious Christianity which the Saviour and his Apostles made known to the world! What a degrading thing is superstition! and what can we think of the men whose trade is to encourage and uphold it! Even one Mr. Brownson, now that he has become a Roman Catholic, is ready to go every length in the infamous work of confounding Truth with Error. In his life of St. Stanislaus, he says:—"The more mira-

cles are crowded into the life of a saint, the better we like it, and suffer ourselves to be edified, without stopping to ask, Can it be proved that this miracle was really wrought?"

As to the miracle of Salette, it is more ancient than the affair of Rimini. The Virgin Mary appeared to two shepherd boys on the mountain of La Salette, (in the south-eastern part of France, near to Gap,) on the 19th of September, 1846—just four years ago. The Romish clergy, of all classes, in the neighborhood, left no stone unturned in their efforts to establish the miracle. The consequence has been that its authenticity is received without wavering by thousands and tens of thousands of ignorant and credulous Roman Catholics in France—"enlightened France," as she styles herself. In a journal published at Paris, *(Le Moniteur Catholique,)* of the 13th of February last, we find the following paragraph, and this in a work which is issued under the auspices of ecclesiastics of high rank—bishops, archbishops, etc.:

"We have received intelligence from La Salette, and it is with pleasure that we inform you that, during the past year, Our Lady of La Salette has carried on, in a surprising manner, her mission of mercy. In the course of that year, we have been informed of more than a hundred cures which have been effected—most wonderful, inexplicable, and supernatural—the greatest part of them well attested as such. Remarkable conversions and other extraordinary favors have also been announced to us in greater numbers. More than fifty thousand pilgrims, often from the highest families of France, and some from other countries, have visited the hill of La Salette, in order to interrogate our privileged shepherds, and to examine for themselves, on the spot, the fact of the apparition. They have come to pray on the ground trodden by *La Belle Dame**—to entreat that they might be healed, instructed, converted and sanctified." Our correspondents have been more active than ever. More than fifteen hundred letters have reached us from France and foreign countries, requesting prayers, sacrifices and oblations; water from the fountain reputed to be miraculous, by the use of which all supernatural favors have been obtained up to the present day; also all kinds of mementos of the holy apparition, such as pamphlets, images, engravings, medals of copper or silver, &c. &c. The eagerness of the faithful to procure these sacred articles which we daily send abroad, proves to us, more and more, that the reliance which is placed on our holy pilgrimage is rapidly increasing in places remote from us. May not the time soon arrive when the ecclesiastical authorities shall think it proper to give their judgment, at least indirectly, respecting this wonderful appearance, in favor of which six or eight venerated bishops have already spoken? Then the people, encouraged by the zeal of the clergy, will, in greater numbers, avail themselves

* A title given to the Virgin Mary.

of the salutary warnings which the Queen of Heaven has granted to our well-beloved children, Maximin and Melanie.* Then, perhaps, we may also see arise on the summit of our Alps, the sanctuary of the apparition, so much desired, for the erection of which a few generous souls have already contributed a small sum, which is far from being sufficient even to lay its foundation. But let not our confidence abate. Mary, who has been pleased to accord us the first favor, knows well how to grant the second by converting and providing for the wants of her sanctuary."

Our readers will make their own reflections on the above-given document; nor can those reflections fail to be sad enough. What a religion,—if we may abuse the word,—does it present to our view? The name of Jesus—that blessed name which is the sinner's hope—does not appear in it. But in truth, it is not the religion of Jesus, but of Mary, that Rome holds. Why then should they speak of Jesus?

Our duty is plain;—it is to *pity* those who have been led away through ignorance, and by the seductions of wicked men wearing the garb of Christianity; and *labor* and *pray*, with all earnestness, for their salvation. May God give success; and to His great name shall be all the praise.

Miscellaneous.

Galileo and the Inquisition.

The following paragraphs appeared some time since in the *Montreal Register*. The *Melanges Religieux* is a French paper published in that city; the Mr. Wilkes spoken of is the Rev. Henry Wilkes, well known to some of our readers as a most eloquent and faithful minister of the gospel in Montreal. We, too, would like to see an answer to the inquiry: *What is the astronomical system taught in the Roman Catholic Colleges in this country?* Will Bishop Hughes not give us a better light on the subject? Or if his Grace be too much occupied, will his organ oblige us in this particular?

The *Melanges Religieux* and the Rev. Mr. Wilkes entertain different views respecting the persecution of Galileo by the Inquisition. Mr. Wilkes observed, in his recent Lecture, that Galileo had been persecuted by the Inquisition for maintaining the motion of the earth and the sun. "No!" says the editor of the *Melanges Religieux* 'that is not a fair statement; he was not prosecuted because he maintained the motion of the earth, but because he endeavored to prove that his opinion was agreeable to Scripture!" Another writer, in the same journal, says that the court of Rome permitted, nay, even advised, Galileo to prove his astronomical doctrine by mathematical reasoning, and not by Scripture.

These subterfuges must be exposed. Galileo was twice denounced in the In-

* The names of the two children to whom the Virgin is said to have appeared.

quisition—in 1616 and in 1633. On the former occasion it was decreed that—"1. The proposition that the sun is in the centre of the world, and immovable from its place, is *absurd, philosophically false*, and formally heretical, because it is expressly contrary to the Holy Scriptures;" and that "2. The proposition that the earth is not the centre of the world, or immovable, but that it moves, and also with a diurnal motion, *is also absurd, philosophically false*, and theologically considered, at least erroneous in faith." The philosopher, having persevered in teaching this alleged heresy, was cited to Rome in 1633, where he was compelled to "abjure, curse, and detest, the error and heresy of the motion of the earth." So far from being permitted to prove his doctrine by astronomical reasoning rather than by Scripture, he was condemned for having maintained, "that an opinion can be held and supported as probable, after it has been declared and finally decreed contrary to holy Scripture." His punishment was imprisonment during the pleasure of the inquisitors, and the recital of the seven penitential psalms once a week for three years.

Rome has declared that the earth stands still, and that the sun moves from east to west; or, in other words, that the earth does not go round the sun, but that the sun goes round the earth. Galileo taught the contrary—taught the true system—and was compelled to abjure it on his knees. Rome is infallible and unchangeable. *What is the astronomical system taught in the Roman Catholic Colleges of this country?* We shall be thankful for information on this head. Montreal Rigister.

The Masses in England.

We have never read anything more striking or more appalling than the following condensed statement of facts which appeared lately in the *London Times*. What a mighty work there is for Christian philanthropists to do in England! How much is to be done for the masses in all Protestant countries. And what shall we say of the masses in lands not Protestant—Ireland, Belgium, France, Poland, Austria, Italy, Spain, Portugal, South America, Mexico, Hayti, Cuba, Lower Canada, Russia? O how imperfectly has our glorious Christianity done its work, even in Christendom, through the horrible corruptions which an adulterous alliance of Church and State has for fourteen centuries been engendering.

"How do matters really stand? The nation is to be educated. Sheer, gross stolid ignorance, and its offspring, brutish vice, are the great bars to political and social improvement. Dirt, stupidity, and sin combine to build a triple wall, which may resist the encroachment of salutary change. Millions of our countrymen have just that glimmering of intellectual ideas which suffices to make them unquiet. They sleep long and soundly through the night, but at first dawn of day they wake uneasily, and begin to grope about and endeavor to find their way long before there is light enough to guide them. Though ignorant, they are not unarmed; as they woke to a sense of want, they woke to a sense of power also; they have the blind impulse kindled within them which must burn to lighten or consume. This state of things cannot last. They will guide themselves to mischief, if they are not guided to good; and one of the first steps in this direction is simple enlightenment. They

will not go so far wrong if they have the defence of common sense. We can no longer make them follow implicitly the judgment of others; it only remains that we teach them to judge for themselves. Thus far all sensible people are agreed—education is necessary."

What is Protestantism?

This question is thus answered by the "Friend of the Church," as translated in the American Messenger:

Travel through Germany, Switzerland, France, the Netherlands, Denmark, Sweden, England, Scotland, and North America, and in all these countries you will find Protestantism expressed in the religious and political institutions, in the moral character of the people, in their sciences and arts, in their restless activity and their unceasing strivings after progress, even in their trade and commerce, in railroads and steamboats, and in that almost invisible messenger of the air which laughs at time and space. Ask Calvinism, Puritanism, Methodism, whence they derive their origin, and they will answer that they are merely continuations of that grand and world-stirring movement, which, in the sixteenth century, took its commencement in Germany, under the impulse of that humble monk of Wittemberg, Martin Luther. What is the Declaration of Independence of 1776, with its exalted ideas of liberty and equality of all men? Did it, like the fabulous shield of Minerva, fall down from heaven? No; it is nothing else than the application of the Protestant principle of religious liberty and the universal priesthood of Christians to the relations of civil and social life. Protestantism, imperfect as it still may be, is the modern power of the world, is the heart's blood of modern history, and the present civilization in the Christian world. In Protestantism we all live and breathe, inasmuch as we truly live and not merely vegetate.

The history of three centuries clearly shows, that Protestantism is the imperishable monument of Dr. Martin Luther.

Notices of Books.

Common Maxims of Infidelity: By the Rev. Henry A. Rowland. Published by Robert Carter & Brothers.—This is an excellent volume of 300 pages, 12mo., in which the author deals ably with some of the great maxims of Infidelity, such, for example, as "Men are not responsible for their belief;" "The Light of Nature is a sufficient guide in matters of Religion;" "If we act according to our Conscience, we cannot err;" "If the life be right, it is no matter what one thinks or believes about Religion;" "Religion is the Creature of Education." These and other great maxims—axioms we might almost call them—of Infidelity are discussed with much ability, and in a clear and elevated style. In the concluding chapters, the author treats of the origin, moral tendencies of Infidelity, and its influence on social and domestic happiness, and on the future and eternal welfare of man. "Concerning the Truth," is the title of the last chapter of this work, whose appearance we consider to be eminently timely. It ought to be circulated everywhere, for there are many who need just the antidote which it furnishes. Great numbers of people among us who

cannot reason, are infected with sceptical opinions derived from the superficial works of infidels—from the flippant penny-sheet to the considerable volume—which circulate so widely among us.

The Illustrated Domestic Bible—Edited by the Rev. I. Cobbin of London—Is published by S. Hueston, 139 Nassau-street. This excellent family edition of the Holy Scriptures is to be issued in twenty-five numbers, of which the first two have appeared. We have already expressed the opinion, that no publication we are familiar with is more worthy of the name given to this work, and of a place in every Christian family.

Audebon, the celebrated Ornithologist, occupies the seventh picture-frame in the Gallery of Illustrious Americans. The engraving is, we presume, a most faithful one; the biographical sketch is very interesting.

Gibbon's Decline and Fall of Rome.—The unprecedented cheapness of price at which this edition of a standard work is published by the Messrs. Harper, might lead many to expect, some inferiority of mechanical execution. We find, however, in the three volumes which have already appeared, the advantages of beautiful type and excellent paper, which, with the convenience of a duodecimo size, render them most desirable and valuable. So good an opportunity of obtaining the works of this classic author, does not often present itself.

Harpers' New Monthly Magazine has attained its third (August) number, and continues to deserve the wide popularity predicted for it. Its eclectic character gives it an interest which no magazine of merely domestic composition can possess; collecting, as it does the choicest fugitive productions of the Old World before they have lost their freshness and beauty.

The Life of Jean Paul Richter is a most interesting volume, lately published by D. Appleton & Co. It contains his Autobiography, which however is only a fragment, reaching to his thirteenth year; the remaining portions of the book are compiled by the translator from the various memoirs that exist in German. There is much in this biography that is worthy of a careful perusal, which can not fail to impress the reader with a high opinion of the domestic simplicity and poetic sensibility of this eminent man, whatever may be thought of his eccentric philosophy.

Sketches of Moral Philosophy—a posthumous work of the celebrated Sydney Smith—published by Harper and Brothers. The character of the author would give reason to expect from him on such a subject a collection of entertaining observations, not a systematic dissertation. As the editor says, it is an interesting book, rather a learned one; and perhaps it is the more likely on that account to secure an attentive reading. The laudatory notice from Lord Jeffrey, written but a few days before his death, and which forms the introduction to this volume, shows how highly the lectures were esteemed by that great critic.

Dr. Johnson: his Religious Life and his Death. It is well known that, particularly in the latter portion of his life, Dr. Johnson exhibited the most profound reverence for sacred things, and considerable personal concern in them. It is pleasing, however, to find, that there was something more than this in his experience; enough we think to warrant the conclusion that Dr. Johnson was a sincerely pious man. The author of this interesting volume, in endeavouring to show this, brings up a store of valuable thoughts and facts on kindred subjects, which illustrate in a very pleasing manner his positions. His antagonism to "Dissent" and "Presbyterianism," like that of this great but self-opinionated hero, will easily be pardoned.—Harper & Brothers.

An Historical Geography of the Bible, by Rev. Lyman Coleman: E. Butler & Co. Philad.—We are greatly pleased with this book, for we have long felt the want of one like

it. Mr. Coleman has gathered into a very convenient form the fruits of modern researches in the Holy Land; and the result is not only a most valuable work of reference, but a very interesting book for general perusal. The typographical execution is excellent; the chronological indexes and maps (of which there are seven) are of the most convenient nature. The pastor and the Bible-class teacher must be delighted with this work.

God's Hand in history, by the Rev. Hollis Read, and published by Robins & Co. Hartford.—This work has already gone through three editions in this country, and been republished in England—although it is but a short time since it appeared. It richly merits such success, for it is one of the most valuable works, which have issued from our American press. Nothing comparable to it has been written since President Edward's *History of Redemption*. Its nature is well set forth in its very title: God's Hand in History. It illustrates, from the History of all times, God's interposition in behalf of His Kingdom, and for the maintenance and diffusion of true Religion. The subject is one of vast importance and of deepest interest. And the volume under consideration so abounds in facts and incidents of historical importance, that every chapter is in the highest degree both engaging and instructive. We would bespeak for this excellent work—a duodecimo volume of some 400 pages—a speedy and careful perusal by every reader of our Magazine.

Unity of the Human Races: by the Rev. Thomas Smyth, D. D. and published by Geo. P. Putnam.—This is a valuable work, in which the author undertakes and with triumphant success, to show, that the Unity of the human Races is the doctrine of Scripture, Reason and Science. This is one of the many treatises which the novel theory of Professor Agassiz seems destined to call forth. We commend this volume with confidence and earnestness to the attention of our readers. The subject to which it relates is vital. If the doctrine of the Unity of the Human Races—their descent from one pair—be overthrown, the Bible must cease to be considered a revelation from God; for if it teaches any thing in the clearest and most explicit manner, it is the Unity of our race.

Soyer's Modern Housewife, D. Appleton & Co.—This is an invaluable book for the American Housekeeper. Soyer is probably the most renowned *cook—chef de cuisine*—in England, if not in Europe entire. And whilst he was a great favourite, as the *cuisinier* of one of the *club-houses* of London, with the Aristocratic classes, he has done much by his books, to teach the poor how to obtain the greatest amount possible of nourishment from their scanty and coarse food. This is rendering a real service to Humanity. The science requisite for rightly preparing our food is a much more important one than many that have attracted greater éclat,—for it has to do with our health, longevity, happiness and usefulness.

Gallery of Illustrious Americans. The eighth number of this splendid work has appeared, containing an admirable portrait of Mr. Prescott, the historian, and an excellent sketch of his life and literary achievements.

View of Public Affairs.

During the last three or four weeks considerable progress has been made in the disposal of the very exciting and very important questions now before Congress, and which have engaged its anxious attention, and that of the nation entire, during the last eight months. In the Senate,

after the defeat of what is called the "Compromise Scheme" (and more commonly the "Omnibus Bill"), the subjects which it embraced have been taken up separately and acted upon; so that, so far as that body is concerned, California has been admitted into the Union, the conterminous boundary of Texas and New Mexico defined, and governments provided for the Territories of New Mexico and Utah. At the present writing, the same branch of our National Legislature is beginning to discuss the "Fugitive Slave Bill," and will soon act on the question of "Slavery" and the "Slave Trade in the District of Columbia"—the remaining two subjects embraced in the defeated Compromise Bill.

These great questions will be discussed anew in the House of Representatives, and how soon they will be acted on, or what will be the decision of that House, it is impossible to speak with confidence. It is probable, however, that the action of the House will, in the main, coincide with that of the Senate. There will, doubtless, be a powerful opposition. May GOD so order in all that concerns these great subjects, that that which will be for the best interests of humanity, our beloved country, and above all, his glorious kingdom, shall be done! For this we can all pray, however diverse or decided may be our opinion in relation to the manner in which these questions should be adjusted. There are two things which we ought by this time to have learned effectually, if we are Christians. 1. That however confident we may be in our views on all such questions, we *may*, after all, be mistaken. 2. That the Infinite GOD *does know* what is best for us; and that, therefore, we should desire, above all things, that His will should be done. Let us hope, that in answer to the prayers of His people, He will soon cause the troubled waters of strife and bitterness to subside, and a good degree of peace and harmony to return to our agitated country.

President Fillmore's Cabinet is now complete: and whatever opinion may be entertained of their political principles, it must be admitted that the country has seldom been under the counsels and guidance of greater men. May GOD impart to them a liberal measure of his own Heavenly wisdom!

Our country enjoys a large measure of health and prosperity at this time,—blessings for which our heartfelt thanksgivings should be daily presented to the Author of all our mercies.

The news from the Old World is well calculated to excite some apprehensions. The dominant party in France—which may be called Anti-Republican in all its instincts and tendencies,—has completed the circle of its tyrannical acts by almost annihilating the *Liberty of the Press*. This was a befitting sequel to the act disfranchising almost two-thirds of the voters whom that nation contains, or would contain, if the Constitution were maintained. All these violent measures will prepare the way for

another Revolution, which is hastening apace. In the meanwhile, the President is doing all that he can to cause himself to be made *President for Life*, or, what he would greatly prefer, *Emperor*. And the friends of Henry V., and of the grandson of Louis Phillippe (the Count of Paris,) are extremely active. There are, therefore, three *Dynastic* parties in the field;—a fact that will secure the ultimate triumph of the Republican party, if they act worthily of their cause. But where are the men who are to lead them? None have appeared that can be pronounced fit for the task. Perhaps Cavaignac, or Lamoriciére, may be the instrument, under God, of founding a true Republic in France.

Austria is endeavoring to bring back the Old Diet of Germany—in other words, the government which existed from 1815 to 1848, consisting of a Delegated body of *seventy* members, which held its sessions at Frankfort on-the-Main. In that Diet, which served in some degree as a bond of union for all the thirty-eight States of Germany, Austria had four representatives, Prussia four, Bavaria three, Wurtemberg, Saxony and Hanover two each, and all the Duchies and Free cities at least one a piece. But Prussia draws back from this proposition, being unwilling that Austria, which has no more than 12,500,000 inhabitants that are in Germany, shall have an influence equal to her's. The consequence is that the unity of Germany, like the rain-bow, seems ever to recede when one attempts to approach it.

In our last we announced that the difficulty between Denmark and the inhabitants of the Duchies of Schleswic and Holstein was at length settled. In this we were mistaken. Prussia had indeed retired from the contest, but the people of the Duchies have determined to carry on the war themselves. But they must before long succumb. Already they have been defeated in the hard battle of Idstedt, (fought in Schleswic on the 25th of July,) nor can they long hold out. Sweden and Russia will certainly interfere in favor of Denmark, if Germany should again aid the Holsteiners.

How deplorable this war between the Danes and the inhabitants of the Duchies, just named. To a man, on both sides, they are *Protestants!* May God lead both to see the *folly* as well as the *wickedness* of this desperate struggle. Alas, we have in this case another illustration of the evils which flow from conquering nations, and bringing them by force under a government which they hate. The inhabitants of Holstein and of the greater part of Schleswic are Germans, and never came willingly under the yoke of the Danes. In fact they ought to belong to Germany, and yet we are compelled to believe that in the present conflict with Denmark they are in the wrong. May God in his great mercy be pleased to interpose, and cause peace to be restored to that distracted part of the European Continent! France and England are again endeavoring to arrange the difficulty. May their efforts be successful!

To our Readers.—We are compelled to say a word in regard to the present number of our Magazine. It is not what we could wish it to be. Some of the articles are too long, and there is not sufficient variety. The sixth *Letter to Dr. Candlish*, and sixth article relating to *Christendom Abroad*, as well as the sixth *Sketch of the Religious Denominations of our own country*, have been deferred to the October number. Our apology for all this is a very painful one. Just as the Editor was about to prepare the matter for this number, it pleased God to visit him and his family with the deepest affliction, as the newspapers will have informed our readers before these lines meet their eyes. Under these circumstances, the duty which he owed to his distressed family did not allow him to give as much attention as usual to the work.

Erratum.—On the 348th Page, 15th line from the top, in the August number, the word *German-preaching* occurs instead of *Sermon-preaching*.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th August, 1850.

MAINE.

Bucksport, Elm street Cong. Ch. to constitute Rev. James R. B. Walker L. M.	$41 00
Bath, Central Cong. Ch. to constitute Rev. Ray Palmer L. M.	31 43
Ditto, Winter-street Cong. Church,	22 00

NEW HAMPSHIRE.

Amherst, From Ladies in Cong. Ch. to make Rev. J. Gardner Davis L. M.	30 00
Londonderry, Chas. Hurd, Esq.	5 00

[In Oct. 1849, Deacon Nathan Wheeler, of Temple, N. H. gave three dollars for an Annual Membership, and his wife one dollar for Portuguese Mission, which amounts were included in the sum of $30 50 acknowledged in the Protestant for Nov. 1849, under N. Hampshire, to make Dea. Nathan Colburn L. M. at Temple, N. H.]

VERMONT.

Fair Haven, Cong. Ch. & Soc'y, (which with previous Donation of $15 makes Rev. John B. Shaw L. M.)	16 34
Ditto M. E. Ch. & Soc'y,	4 12
Castleton, M. E. Ch. and Soc'y, (in part)	3 50
Ditto, Cong. Ch. and Soc'y, with Portuguese makes Dea. William Ware a L. M.	17 50
West Poultney, M. E. Ch. and Soc'y, (in part,)	4 62

MASSACHUSETTS.

Cambridgeport, Daniel Stone,	1 40
Swampscot, Cong. Church,	3 89
Marblehead, First Cong. Ch. to constitute Rev. Edward A. Lawrence a L. D.	107 91
Ipswich, First Cong. Church,	20 41
Ipswich, South Cong. Church,	17 69
Randolph, First Cong. Ch. Ebenezer Alden, M. D. $30 to make himself L. M.; Female Benevolent Soc'y, $20, and others, $13 04, to make Rev. Calvin Hitchcock, D. D., a L. M.	63 04
Ditto, A Friend $1, Mrs. M. Hale $1,	2 00
Holland, Cong. Ch and Soc'y	6 09
Springfield, in addition,	4 00
North Adams, Cong. Ch. and Soc'y, which with previous donations makes Rev. Robert Crawford L. M.	15 00
West Hampton, Cong. Ch. and Soc'y, in part, to make Rev. David Coggin a L. M.	22 21

RHODE ISLAND.

Providence, Beneficent Ch.	361 00
Ditto, Richmond-street Ch.	211 00
Ditto, High-street Ch.	30 10
Ditto, Baptist Ch. R. I. Arnold,	15 00
Ditto, 4th Cong. Ch., S. S. Wardwell,	1 00

CONNECTICUT.

Stonington, Miss Hannah Williams,	50
Ditto, "Anonymous," To constitute Rev. Mrs. Elizabeth C. L. Hutchings (of Brookfield, Mass) L. M	30 00
Ditto, ditto, To constitute Rev. Mrs. Abby W. Lathrop, (of New Haven, Con.) a L. M.	30 00
Ditto, ditto, To constitute C. L. Lathrop, of Cleveland, Ohio, L. M.	30 00
Waterbury, Cong. Ch. to make their pastor, Rev. H. B. Elliott, L. D.	100 00
West Haven, Cong. Ch. (in part)	18 03
New Haven, College-st. Ch., Gerard Hallock, $80, and others $43 85,	123 85
Ditto, Chapel-st. Ch.	81 76
Ditto, Center Church,	315 75
Ditto, North Church	20 00
Ditto, Yale College Church,	55 00
Ditto, Ladies' Association	54 75
Torringford, Rev. Wm. H. Moore's cong.	7 00
Suffield, Cong. Ch. and Soc'y (in part,)	2 81
New Milford, Additional 1st. Cong. Soc'y, to make Rev. David Murdock, Jr., L. M.	8 50

NEW-YORK.

N. Y. City, from Brainerd Presbyterian Ch.	91 86
Watervliet, Ref. D. Ch., Rev. Mr. Pitcher	3 00
N. Y. City, To make S. L. Jeffries L. M. (in part,)	5 00
Brazer's Falls, C. T. Hubbard (an. pay't.)	3 00
Cooperstown, Presb. Ch. by Rev. McHarg	22 37
North Bergen, Presb. Ch.	9 00
New-York City, Mrs. E. Burnham, to make Mrs. Anna B. Sherman L. M.	25 00
Ditto, James Bogert,	20 00
Northville, P. Ch., in part,	21 68
Prattsburg, P. Chh., in part,	31 20
East Bloomfield, Hon. J. Porter,	10 00
Owasco, R. D. Ch., (a balance,)	8 18
Orleans, Baptist Ch.	6 18
Castleton, P. Ch.	15 66
Sand Lake, R. D. Ch.	3 50
Ripley, P. Ch.	28 15
Westfield, P. Ch.	26 56
N. Y. City, North Dutch Ch., additional,	1 50
Middletown, Miss S. D. Carman, (annuity,)	3 00
Utica, First Presb. Ch. Collection, per Jas. Dana, Esq.,	37 00
Astoria, Ref. D. Ch.	36 72
Ditto, Presb. Chh.	18 88
Ditto, Josiah Blackwell, Esq., to make Rev. Mr. Chipman, of Prot. E. Ch. L. M.	25 00

NEW JERSEY.

Woodbury, M. E. Church	3 25
Camden, ditto,	11 50
South Camden, ditto,	12 00
Stillwater, ditto, To make Rev. Martin Kerr a L. M.	30 00
Bordentown, Baptist Ch.	5 00
Ditto, Meth. E. Ch.	25 00
Haddonfield, Meth. E. Ch.	6 00
Pemberton, ditto, to make Rev. Jefferson Lewis L. M.	30 00
Medford, M. E. Churches, to make Rev. J. Londenslager L. M.	30 00
Newark, Rev. Wm. Bradley, in full,	15 00

PENNSYLVANIA.

Philadelphia, Miss. Soc'y, of the 1st. Independent Chh. to constitute Rev. John Chambers L. M.	30 00
Ditto, Female Soc'y of the 1st. Presb. Ch., (balance,)	14 50
Ditto, 1st. Ref. D. Church,	28 00

GEORGIA.

Athens, Rev. S. Wellagill, to make Mr. Albert Reinhart L. M.	30 00

ILLINOIS.

Moline, Union Meeting	3 35
Ditto, Rockland,	2 70

OHIO.

Cincinnati, Baptist Ch. and Soc'y, per Rev. Prof. Robinson,	18 57
Ditto, Rev. S. W. Fisher's Ch. and Soc'y, in part,	61 65

IOWA.

Dubuque, M. E. Ch.	4 40
Danaport, Cong. Chh.	5 00
Musotin, ditto,	13 20
Ditto, Mr. Fay,	1 00
Burlington, Cong. Chh.	6 00
Ditto, O. S. Presb. Ch.	11 85
Ditto, Mr. Jackson 50c.; Mr. Edwards, $1,	1 50

DISTRICT COLUMBIA.

Washington City, Ames D. Hollister,	3 00

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union.

New-York, July 10, 1850.

Donations for Portuguese.

Mrs. A. W. L., avails of Needle-work, $8; From a Friend in Tabernacle Ch., Cincinnati, Ohio, $1 30; Castleton, Vt. Cong. Ch. and Soc'y, $15; Ledyard M. E. Ch., $6; Baptist Ch. Union Meeting. $19; M. E. Ch. $6 97; Ripley, P. Ch. $28 15.

ERROR.—Omitted from June No. Moscow, N. Y., Moscow P. Ch. $9 55; Rochester, 1st Church, a balance, $15 00.

ERRATA.—In June No. Baptist Ch. Rochester for Portuguese, should have been Moscow Baptist Ch. $4 21.

Farmington, Mass. should read, Farmington Ct., $36 93, to make Rev. Dr. Porter L. M. by Cong. Chh.

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W. H. Barfleet. P. H. Reason.

THE BASTILLE.